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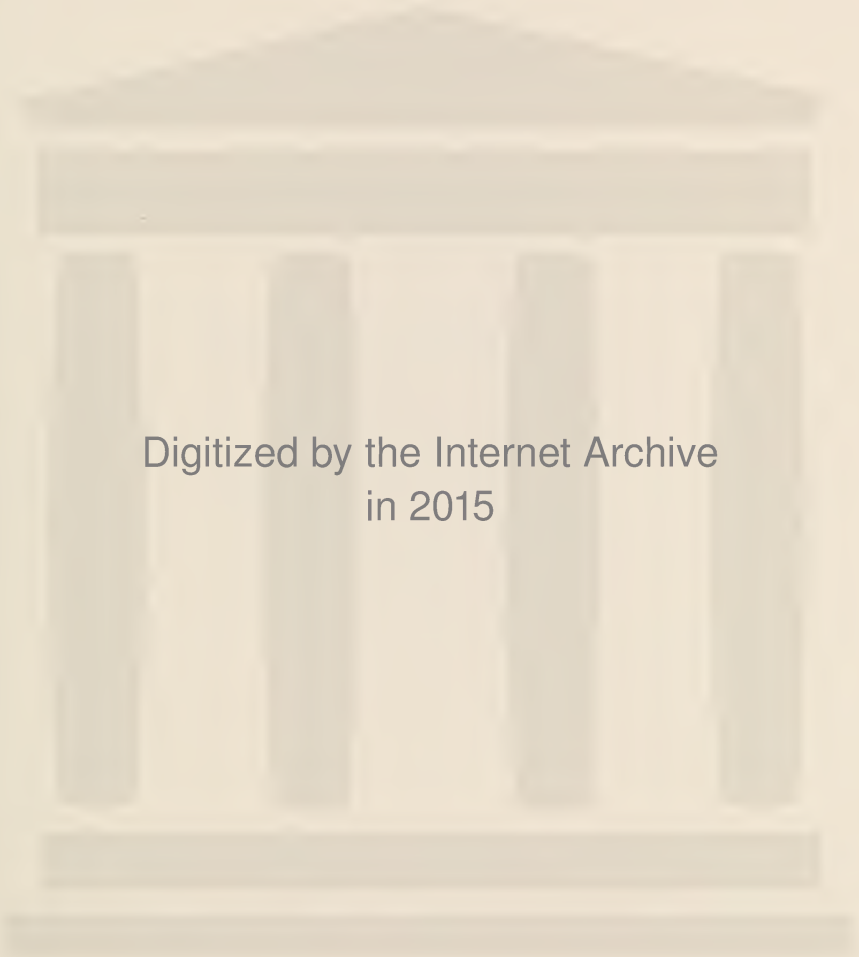
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THE MISSIONARY SURVEY

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A hitherto unpublished photograph of Rev. W. M. Morrison, of Luebo, with thirty-four native African evangelists and helpers. This picture will prove doubly interesting because of the most remarkable manner in which the Church's attention was called to Africa's great need, at the Chattanooga Convention of the Laymen.

THEOLOGICAL SEMINARY

THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia. Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

Volume I | MARCH, 1912 | Number 5

EDITORIAL

AN EPOCHAL EVENT

NOTHING has ever happened in the history of our Church, or perhaps any other Church, comparable to the scene which was enacted in the Thursday night session of the Laymen's Missionary Movement Convention recently held at Chattanooga.

It was a living picture so indelibly stamped upon the memory of every witness that time will not efface it.

It was enough to break a man's hard heart and thrust him forth into the field, or else send him back home resolved to be a living testimony for Christ the rest of his life.

In the first place, the great audience of three thousand people assembled in the Auditorium had been deeply moved by the presence upon the platform of fourteen missionaries under appointment for Korea, now taking final leave of the Church before starting for the field. The funds for their equipment, transportation and salaries had been provided. As these stood up, the Convention's male quartet, composed of young men from Union Seminary, stood facing them on the opposite side of the platform and sang, "Speed Away," while the audience arose as one man to wave them farewell and God speed. In the line stood a sister and brother, and their father came and stood beside them, visibly affected but resolute: these were his gifts to Korea, for Christ's sake. It would perhaps have been hard to find a dry eye, for even strong men wept at the stirring scene.

The climax came, however, when Motte Martin told of the heart gripping need of Africa and the inadequate force in our Congo Mission. He told of the petitions of surrounding tribes coming to Dr. Morrison for teachers who should tell them of the Gospel, some making a pilgrimage from 600 miles back in the interior; he told of the distress of these pilgrims when our missionaries informed them that the Church had a great debt to pay off before they could send out more workers, and suggested that they could only return and fast and pray that God would open the way. Then how the pilgrims returned and whole villages fasted for three days, denying themselves not only food, but water also.

Martin said God had answered by moving some of the young people in the South, to whom he had told the story, to offer themselves for Africa, and that some of them were present in the Convention. These were called upon to come to the platform. Instantly there seemed to spring up in every part of that vast assemblage young men and young women making their way to where the speaker stood. They came from all sides, from rear and front, from gallery and pit, until twenty-eight of them stood shoulder to

shoulder on the platform. One very noticeable feature of their movement was the alacrity of it—they literally ran. Some of those young fellows bounded up the platform steps two at a time. There was elation and joy written in their faces which can only come from full surrender and overflowing purpose.

It was too much for even a staid and dignified Presbyterian gathering. The audience simply leaped to its feet and shouted, and it was no half-hearted shout, but came forth like the pent up swellings of an irresistible tide. With one accord three thousand voices were lifted in grateful song, "Praise God from whom all blessings flow."

The Volunteers for Africa took their seats behind the Korean forces, forming, with the twelve missionaries now on furlough from our mission field and in attendance at the Convention, a solid group of fifty-four in the tier of seats rising just to the left of the platform. Mr. Campbell White came forward and said: "This is unique in my experience; I never saw anything like it before—now men, what are you going to do about it?"

Immediately men began to call out what they were willing to subscribe toward the sending to the African field such of these volunteers as shall be able to qualify. There were many $100 subscriptions, quite a number of $500, and several of a $1,000. Many of them were made with the statement that they would be continued for five years. In two instances a $1,000 a year was given to continue as long as the missionary undertaken should live. It was stated at the outset it would require $1,700 to equip and put a missionary on the field and pay the salary for one year. And it was soon announced that support for eleven volunteers had been provided on this basis. Several churches, represented by their pastors and laymen, agreed each to undertake the entire support of one of these missionaries.

In all that great concourse nobody seemed to lean forward with more eager interest than the African volunteers themselves, and whenever a new contribution was announced for their support, they clapped their hands for joy.

It would be difficult to estimate the power of this Convention by the amount of money given. In the first place the amount can hardly be stated, as some subscriptions were made to continue through the life of the missionary—but it was not difficult to see that the Holy Spirit was working mightily on the hearts of the more than fifteen hundred delegates. These have now returned home, doubtless to enter upon a life of greatly enlarged vision and usefulness.

One very marked characteristic of the Convention was the fact that it was made up of the rank and file. Outside of a very few, there were no rich men among the delegates. There was a very remarkable proportion of young men, and their steady attendance upon the sessions and intense earnestness was significant indeed. There is no estimating the influence the Convention will have through them upon the young people of the church.

And not only these, but there were pastors and elders and old men who got a new and uplifted view of the wonderful possibilities and great responsibility of our church to the heathen world. It might be said that Thursday night's demonstration of the Holy Spirit's power was enough to enlarge any man's faith, no matter how great it had been before.

What shall we then say to these things?

In the first place it was demonstrated that the uprising of the men of the church through the Laymen's Missionary Movement at Birmingham three years ago was no ephemeral thing. As the time of the Chattanooga Convention approached, it was conceded by all that this would be in its comparison to the first convention a test of the Movement, a test as to its staying power and as to its effectiveness in advancing the great benevolent work of the church.

And what happened? Not only did it equal in every way the Birmingham Convention, but in a number of very important points far surpassed it. In point of attendance it was 40 per cent. greater, there being 1,537 delegates actually registered at Chattanooga. It was also an educational convention. Practical methods of home base work were most instructively discussed and handled by men who have made these matters almost a life study. It sounded a note which will bring the Deacon out of his mistaken small place as paymaster for current expense fund, and set him up in his rightful large place of privilege as a gatherer and dispenser of the church's benefactions.

But far and away the deepest and broadest significance of the Chattanooga Convention is that it marks in all probability the beginning of a new era in the missionary history of the Southern Presbyterian Church.

If we as a church take up the gage laid down by this meeting, it will be as though a man cast off his old shoes and put on his boots. It will mean the early payment of the debt and providing the cash for the work in advance. It will mean that where we sent two missionaries and built a station, we will send a company and equip a whole field. It will mean that where we have 322 missionaries we will make the number 800 or a 1,000, and evangelize our 25,000,000 in this generation. It will mean that where a man gave nothing or a few dollars, he will now give his life either on the field or at home. It will mean that where a man gave God what was left after fully indulging himself, he will now give to God first and hold back enough only to pay expenses.

The Convention doubtless has even a larger significance than this. It means in all probability the quickening of all America and Christendom into renewed consecration and larger undertakings in the great world wide mission of the Gospel of Jesus.

HAIL TO THE NEW REPUBLIC

The United Republic of China has at last become an accomplished fact. A royal edict has been promulgated from Pekin, formally laying down the Manchu sceptre and instructing the provincial governors and Imperial army officials to regard themselves as beholden to the National Assembly at Nanking. Chinese warships at Chefoo and Shanghai have signaled the formal passing over of the Imperial navy by a salute of twenty-one guns and the displacement of the dragon, wherever it remained, by the white flag of the Revolution; the President, his Cabinet and military officials, have visited the tombs of the Mings to celebrate the fall of the Chings and the union of the North and the South under the seal of the Chinese Republic has been officially declared in all the courts of the world.

China-like, however, these things could not take place in cut-and-dried fashion. There had to be a denouement. And here the strangest of all things happened. After successfully carrying to a consummation practically all that was contended for, President Sun Yat-sen, of the new

Republic calmly lays down the badge of his authority in favor of Yuan Shih-kai, the former representative of the Imperial Government. Whether the National Assembly will assent to this is uncertain at this writing, but in all probability the change will be ratified and "His Excellency, the President, Yuan Shih-kai," will be duly installed as the provisional head of the nation. Such present leaders as Tang Shao-yi, Wu Ting-fang, Wang Chung-hui, and Huang-hsin, as well as Dr. Sun Yat-sen himself, have decreed it.

Throughout all the turmoil and shifting scenes of the past five months in the great empire, one figure has stood out as a mountain peak of power, diplomacy, and genius-like statesmanship—Yuan Shih-kai. Rising to power in the Imperial palmy days, as a provincial governor, by the sheer force of his personality, his level-headedness and the handling of unwieldy masses of men in crucial times, he had been called to take part in the councils at Pekin.

But Yuan was in advance of his times, and on account of the displeasure of the court had been advised that he had "a disease of the foot" and retired to seclusion "until the court should decide he was well again." Such a political genius could not be allowed to remain long in disuse, and when the Manchu throne was imperiled last Fall by Revolutionary successes, Yuan was called post haste to the rescue. This was an hour of vindication and triumph, though there is no evidence that he spent any time gloating over it. He immediately set to work to steer the ship of State out of her trouble, but she was already hopelessly aground and "the tide going out." Yuan, as the representative of the throne, with great firmness and diplomacy fought for the best possible terms with the Revolutionists, and his work was the more delicate and difficult by reason of inside antagonism and open distrust of his loyalty. He nevertheless maintained his integrity with the throne to the end, and now, if present indications are correct, his crowning achievement will be to execute a remarkable somersault, in which he changes from Imperial Envoy to titular head of the Government he officially opposed. Such are the political transmutations of the Orient.

CIRCULATION BOOMING

The month of January brought a further increase of new subscriptions. There came in during the month a total of 3126 subscriptions—1453 of which were renewals and 1673 new. Some splendid work has been done by those who have undertaken to secure subscribers and our gratitude is unbounded. We are steadily progressing toward the goal of 50,000 subscribers. Let everybody who can, give the enterprise a boost by introducing the magazine to new readers. This is the Church's own official organ.

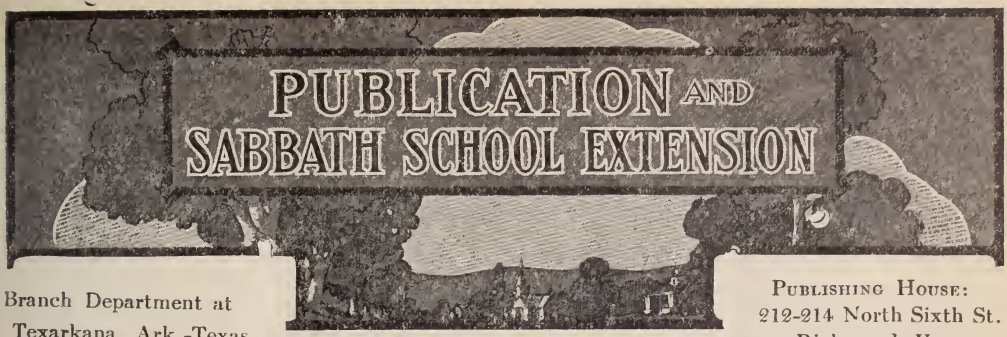
It has been suggested that all the Missionary Societies give their April meeting over very largely to the planning of a whirlwind campaign during that month for subscribers to the MISSIONARY SURVEY, recognizing the fact that no better stroke for the cause of Missions could be made than to secure the widespread circulation of this magazine in the homes of the congregation.

We have now approximately 20,000 paid subscribers, and with such an effort universally engaged in, we will almost surely be able to report 25,000 to the General Assembly in May. The monthly programs for both the Foreign and Home Mission April meeting will be prepared with that in view.

THE MISSIONARY SURVEY AT CHATTANOOGA

The Church's new magazine was brought prominently before the Laymen's Convention at Chattanooga. An ample supply of the February number was on hand for distribution among the delegates.

A handsome banner, announcing the MISSIONARY SURVEY'S advent into the life and work of the Church, its purpose and scope, was displayed conspicuously in the Auditorium and attracted much favorable attention. Perhaps, however, the most acceptable advertising medium used was a miniature of the February number, bound in the form of a memorandum note book. These were distributed freely to use in making notes of the Convention. sionary in character.



Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.
Richmond, Va.

UPROOTING THE BRIER AND PLANTING THE MYRTLE

THE work of this department continues to grow. Supported by the gifts of the Churches, supplemented by the earnings of the Publication Committee, the work of Extension projected has not only been maintained, but has been growing steadily during the past year.

New Sunday Schools have been organized, old ones have been revived and improved, and hundreds of schools too poor to pay for a proper supply of literature, have been provided with up-to-date lesson helps and other necessary Sabbath School equipment.

Extension work, as it is now carried on by the Committee, consists not only in supplying the literature asked for, but in sending Sunday School Missionaries out into the destitute places, and cultivating an *appetite* for the uplifting teachings of the Word. Thousands of tracts are distributed by these itinerant workers whose salaries are paid in whole or in part by the Publication Committee, and in addition to the Sabbath Schools established, and supervised to the end that they may be permanent, preaching services are maintained. There is also diligent house to house visitation, family worship conducted, and an aggressive policy of personal work carried on. The heroic faithfulness and entire consecration of these Sunday School Missionaries are reflected in their reports, which are made regularly to the Committee.

There were upon the Committee's pay roll during the current year eighteen of these Sunday School Missionaries distributed throughout the entire range of our Church.

The Committee is now supplying free literature, in whole or in part, to over two hundred Sabbath Schools—to the value of above nine thousand dollars annually—most of these schools being missionary in character. Due care is exercised to guard against supplying free to those schools which might easily pay their own way, and there is always kept in view the purpose to make the school self supporting. Whenever the Committee can be released from the support of one school another waits for help—and so it is, there is no limit to the work—the extension of our helping hand to meet the great need is thus according to the gifts of the Church to support it.

THE MARCH COLLECTION

Under the old schedule, March is the month for contributions of the Congregations and Sabbath Schools to the Cause of Sabbath School Extension.

We plead for liberal gifts this month, especially from those Churches which have not adopted the Assembly's Plan of giving to every cause every week. The General Assembly reduced our budget to $30,000.00 for the current year, closing

March 31st., but up to February 1st only $15,650.00 of that amount had been received from all sources.

After adding estimated February receipts, we will still be thirteen to fourteen thousand dollars short of the year's appropriation and only the month of March in which to make it up. The Assembly reduced the budget of this Committee to thirty thousand dollars, which even when given in full means curtailment of a projected plan of work. To meet the great need crying from every Synod for the peculiar help the Publication Committee can give, we should have every dollar the Assembly has permitted us to ask for.

May we not expect it?

Sunday School officers, Church Treasurers and any others who may have charge of funds for this Cause are requested to forward promptly any amounts as early in the month as possible. The ecclesiastical year closing with this month, makes it necessary to close our books promptly with the end of the month, in order to tabulate the annual report.

—ALSO "GO."

Our appeal is not only for adequate funds to maintain and expand this work, but also to our Sunday School workers to go out and open up new Schools, this being one of the most fruitful means of extending the power of the Gospel and building God's Kingdom in our own land.

SAVED

THE little boy had gone to the mission school and learned the Lord's Prayer. He had promised he would repeat it each morning on rising and was faithfully keeping his pledge.

Not long afterward, a fatal illness seized him. Following days of pain, came the crisis. The sick room was very still; the doctor said this was the turning point of the disease, but there was nothing to do but wait—wait. The boy slept, and his father kept his eye fixed upon the thin, wasted features, and watched for what he hoped would prove a new lease of life. The mother had gone to lie down and rest.

At last the child suddenly opened his large bright eyes, and said, in a clear voice:

"Papa."

"What, dear boy?" answered the father, softly.

"Is it near morning?"

"Yes, dear boy."

"And I will be well in the morning?"

"I—I hope so," said the poor father, faintly.

There was a long silence; then the sick child rolled restlessly on the pillows.

"I want to say my prayers," he murmured.

The father called the mother, who stole softly in and knelt on the other side of the bed.

"Lift me up," said the dying child, in a full, clear voice "hold me, papa, while I say my prayers."

He clasped his little hands together and repeated like one who was dreaming:

"Our—Father—which art in Heaven—hallowed—by thy name—thy kingdom—come,—thy kingdom come."

"Papa, I can't remember, I can't remember."

"No matter, dear boy, you can finish it in the morning."

Again he lay among the pillows like a pale lily, and his eyes were open wide.

"I can't see you, papa," he murmured. "Will it soon be morning?"

"Yes, dear boy."

"And will I be well then?"

The poor father could not answer. No one spoke, and a faint light stole into the room that drowned the flickering rays of the night lamp, and shone rosy on the wall. Then suddenly a little voice filled the room. It was so sweet and clear that it sounded like a strain of music from celestial spheres. It was the dying boy finishing his prayer. When he came to the last clause he seemed groping in doubt.

"Forever and ever—forever and ever—" and with the words on his lips he drifted off to sleep again.

The rising sun had drifted into the room and lighted up its dim obscurity. It lay in golden bars on the white pillow and touched the little face with a mocking glow of health and strength. Perhaps it wakened him, but in the valley of the shadow of death he could not discern, and with wide-open eyes that saw no one, murmured plaintively:

"Is it nearly morning, papa?"

"It is morning now, dear boy."

A smile trembled on the closed lips—there was a flutter of breath that came and went as the child clasped his thin hands together:

"Forever and ever—Amen!" And a little soul swiftly winged it's way to the King.

—Adapted from The *Western Christian Union*.

Comparison of the Cotton Plant and the "Olive Plant"

THE COTTON PLANT

BY HENRY W. GRADY

WHAT a royal plant it is! The world waits in attendance upon its growth; the shower that falls whispering upon its leaves is heard around the earth. The sun that shines upon it is tempered by the prayers of all people. The frost that chills it and the dew that descends from the stars is noted, and the trespass of a little worm upon its green leaf is more to England than the advance of the Russian Army upon her Asian outposts. It is gold from the instant it puts forth its tiny shoot; its fibre is current in every bank, and when loosing its fleeces to the sun it floats a sunny banner that glorifies the field of the humble farmer—that man is marshaled under a flag that will compel the allegiance of the world, and wring a subsidy from every nation on earth. It is the heritage that God gave to this people forever as their own when He arched our skies, established our mountains, girt us about with the ocean, loosed the breezes, tempered the sunshine and measured the rain;—ours and our children's forever! As princely a talent as ever came from His hand to mortal stewardship!

VALUE OF A CHILD

BY J. R. DOBYNS

Multiply the value of the Cotton Plant by every growth and every product of the world and the result cannot be compared to the worth of the "Olive Plant that springs up around about thy table."

The one may be a royal plant, but the other is a child of the King of Kings.

The world may wait in attendance upon the growth of the one, but the angels in Heaven rejoice at the spiritual birth of the other.

The shower that falls whispering on the leaves of the one may be heard around the earth, but the very thoughts of the other are audible at the Throne of Heaven.

The sun that shines upon the one may be tempered by the prayers of all peoples, but the Spirit itself maketh intercession for the other, with groanings that cannot be uttered.

The trespass of a little worm upon the green leaf of the one may be a menace to a great nation, but the "worm that dieth not" threatens the eternal happiness of the other.

The one may be gold the instant that it puts forth its tiny shoot, but the other is immortal from the instant it draws its first breath.

The fibre of the one may be current in every bank, but of the other, "Such is the Kingdom of Heaven!"

The one may glorify the field of the humble farmer, but the other is to "glorify God and enjoy Him forever."

The one may be a flag that will compel the allegiance of the world, but the other owes allegiance to a flag that floats over the armies of Heaven, as well as the inhabitants of earth.

The one may wring a subsidy from every nation upon the globe, but the other may receive as a gift the only Begotten and Well-Beloved Son of the Heavenly Father.

The one may be a heritage; but the other is an inheritor!

The destiny of the one may have been settled when He arched our skies, established our mountains, girt us about with the ocean, loosed the breezes, tempered the sunshine and measured the rain; but the destiny of the other was fixed "before the mountains were brought forth, or ever He had formed the earth and the world—even from everlasting to everlasting!"

The one may be a princely talent; but the other is a steward!

The one may be purchased with gold or silver, but the other can be purchased only with the Blood of Christ.

Grady, whose memory is cherished by every Southern heart—a master of rhetoric—found in his mother tongue an easy vehicle of praise for the cotton plant.

Dobyns, in describing the "Olive Plant" would risk nothing but the language of God's Eternal Truth.

THE SUNDAY SCHOOL MISSION

Down in the "R. R. Shops District" of a Southern City, the young man on the reader's extreme left, found the people without Church or Sunday School. He bought the lot and built the little Chapel at his own cost, having to borrow some money to complete it. He superintends the afternoon Sunday School and arranges for regular preaching. Already a score of souls have been born into the Kingdom of God in this house.

I.

Just over the line—
What a short way to go
And tell them of Jesus—
His love to them show.

II.

They sit in the darkness—
You walk where it's bright;
God's love lights your pathway—
They grope in the night.

III.

How can they find Jesus,
So far in the night,
If you do not hasten
To give them the light?

IV.

To take them the message
Of pardon for sin;
Make a way to their hearts for
The Lord to come in.

THE SUNDAY SCHOOL MISSION

Sunday School organized nine miles from railroad, where previously none existed. Sixty people came gladly to the first meeting. The picture taken a few weeks later shows ninety in attendance.

V.

And out in the darkness
You'll find a great host
With sins heavy laden—
The helpless and lost.

VI.

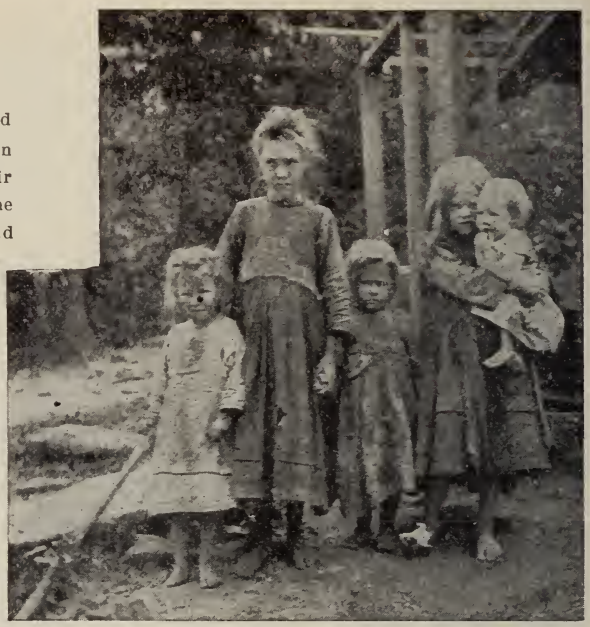
How can you sit longer,
So careless, so free—
While the Crucified pleads,
"Will ye do this for Me?"

TRANSFORMING TO MYRTLES.

MEXICAN PRESBYTERIAN CHURCH,
South Texas.

THE SUNDAY SCHOOL MISSION

The Sunday School Mission found these little ones living like animals in their "shack" in the mountains. Their mother is dead and their father in the penetentiary. They presented a sad spectacle of squalor, ignorance and helplessness. As they appear in the picture, they are wearing every thread of clothing which they possessed at the time.



VII.

Just over the line—
A short way to go;
A half hour's walk—
Or a mile or so.

VIII.

All around, there are many
Just waiting for you
To tell them how Jesus
Their hearts can make new.

IX.

Instead of the thorn,
The fir tree might stand,
The myrtle, where briers
Now cumber the land.

X.

Glad news of Redemption
Uproots thorn and brier;
God's spirit through you
Can purge as by fire.

A MOUNTAIN MISSION SUNDAY SCHOOL

THE SUNDAY SCHOOL MISSION

A MOUNTAIN FAMILY AT HOME.

XI.

As the rain cometh down,
And from heaven the snow
Returning not thither,
But making things grow:

XII.

So God's word you may take
As seed to be sown
In desert heart places
Where He is unknown,

WOMAN'S LIFE NOT EASY HERE.

And lo! see the harvest
Of full ripened grain!
God has gathered through you
His lost—home again.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor.
P. O. Drawer 1686, Atlanta, Ga.

QUESTIONS FOR REFLECTION

THE ecclesiastical year closes with this month. If any contributions are to count in this year's receipts, or be included in our report on Home Missions to the General Assembly, they must reach our office by March 31st. If we are to close the year free from debt, now is the time to render your help.

It is a time for serious consideration of our obligation to our Home Mission men, and our individual responsibility for the work. Will the Church answer the challenge of these questions? Will you answer for yourself?

1. *Has the Assembly any definite financial plan?*

   Did the schedule prepared by the Committee of Systematic Beneficence, naming a definite amount for each committee, receive the endorsement of the Assembly? (See Minutes of Assembly, page 70-b).

   Is this official and binding on the church?

   Should pastors and sessions regard the recommendations of the Assembly on this subject in the Every Member Canvass?

   If so, how?

2. *Have Home Missionaries any needs?*

   Do they have to pay house rent?

   Do their families eat?

   Do their children have to be educated?

   Do the 405 workers in the mountains, among the foreigners and on the frontier, have any claims upon the Church?

   Are they missionaries in any real sense?

   Does the Church care anything about their needs?

   If so, how?

3. *What has become of the friends of Colored Evangelization?*

   For several years past the church has been contributing about $15,000.00 for this cause. During the present year scarcely anything has come in especially for this work, and there is lit- the increase in offerings for Home Missions from churches to show that our people have any sense of obligation for the colored people.

   Has the Church lost interest in Colored Evangelization?

   Should these colored ministers preaching to their own people be sustained by the Church?

   If so, how?

4. *Why is there, for the first time in ten years, a falling off in Home Mission receipts?*

   There has been each year, for ten years, a slight increase over the months of the previous year. Though the increase has been small, it has been as regular as clock-work, until our receipts have advanced from $26,000 in 1901 to $111,000 in 1911. But during the present ecclesiastical year there has been a steady falling behind the receipts of last year.

   Why should there be this decrease, especially when the Assembly has placed the burden of Colored Evangelization upon the Executive Committee of Home Missions, and transferred 50 missionaries of the Soul Winners' Society to us for support?

   Is there a diversion of the funds in some other direction?

   Are other things more important than Home Missions?

   What, in the face of increased obligations, is the explanation of the decreased receipts?

Will there be such forwarding of delayed funds during March as to prevent the necessity of reporting a decrease for this year?
Are you willing to assist in preventing a backward movement?
If so, how?

5. *Does the Church expect the Home Mission Committee to go in debt?*

Is there any way to avoid debt if the Church increases our responsibility and then decreases our receipts?
Is it wiser to make suitable response during the year to meet these obligations; or is it better to go in debt and then appeal to the Church afterward to recognize the claims of Home Missions by wiping out the indebtedness?
Is there some better way to carry on the work than by borrowing money to meet appropriations?
If so, how?

6. *What shall we do about the Semi-Centennial Fund,*

For more than two years the General Assembly has been calling upon the Church for a $100,000.00 Building Fund. This has been advertised, literature sent out, appeals made, a particular time assigned by the Assembly and endorsed by Presbyteries and Synods; and yet there has been a response amounting to only a few thousand dollars. Is this response worthy of our Church?
Will we allow this occasion to pass unimproved?
Are there churches that have made contributions which have not yet been forwarded?
Will the pastors who postponed action, with a promise of taking the collection a little later, fulfil these promises?
Will we go to the next Assembly with a fair amount raised, or will we have the mortification of an exhibit, which will show that the Church practically ignored the appeal of the Assembly and this worthy object?
Is there any way to go to the Assembly with a creditable record?
If so, how?

7. *What about Children's Day for Home Missions, March 31st?*

Are Superintendents arranging to observe it?
Will they give the children a chance to know something about Home Missions, and have a part in its support?
Will pastors and Sabbath School teachers use their influence to obtain the observance of the day?
Is anything more important at present than the establishment of the Texas-Mexican Industrial School for the youth of the 400,000 Mexicans who have come into Texas to make their homes with us. Are we willing to give a friendly and helping hand to these future Americans and prospective Presbyterians?
If so, how?

THE TEXAS-MEXICAN INDUSTRIAL INSTITUTE

THIS is the youngest child of the Church in the Mexican missionary family. So newly born that it is yet in very meagre baby clothes. Truth is, the wardrobe is as scant as that of some other Mexican children.

The necessity for Mexican Industrial education to supplement the evangelistic work has been recognized by the Synod of Texas. Many of the Mexican residents of Texas are prosperous people of culture and refinement, honorable and honored citizens. Many others, however, have never had a chance to live, having been cramped in poverty for generations. The "jacal" manner of life is no adequate provision for a Christian home. The conditions appear unlike, but the results are similar to those produced by the overcrowded, unsanitary, immoral tenement of the city. The hopelessness of the situation is intensified in the fact that, by reason of language, poverty and sensitiveness, the doors of the public schools are practically closed against the Mexican child. The conviction born of necessity impelled the Synod of Texas to plan for this work of industrial education.

Through the committee appointed by Synod, Mrs. H. M. King and citizens of Kingsville, Texas, tendered a location for such an institution. The generous offer was accepted by Synod, and a Board of Trustees was elected. Early in December the Board selected Dr. J. W. Skinner to take charge of the work, and development is now under way.

The location donated for the Institute consists of about 700 acres of land situated three miles south of the city of Kingsville, and has a frontage of nearly a mile

REV. J. W. SKINNER, D. D.,
President of the Texas-Mexican
Industrial Institute,

on the St. Louis, Brownsville & Mexico Railroad. The railroad has very cordially agreed to put in a switch on the property within thirty days.

The land is admirably adapted to the purpose, being a fine sandy loam and susceptible of irrigation from artesian wells. It is in every sense a new proposition, the ground being covered with original undergrowth. Here the Board of Trustees proposes to build an Industrial Institute with a capacity of 500 to 700 Mexican boys and young men. The present plan is to open the institution on a modest scale in the fall of 1912, admitting not more than fifty students the first year.

Farming will be the foundation industry, and from it will develop the Live Stock and Dairy Departments. From these will follow the shops for training in the several crafts and mechanical arts. The plan of the institution will be not to bestow charity, but to afford opportunity and assistance to every worthy Mexican young man to help himself and obtain a skill and use of himself that will be realized only in a disciplined Christian manhood. Much of the teaching will be in the day's work and its record, rather than from text-books. The idea of the institution is that it shall be an organism and not a building—a vital force, not an aggregate of mechanical machinery. The requirement of every agency connected with the institution is that it shall contribute to the development of efficient Christian manhood. Whatever does not meet this test goes to the scrap pile.

The work of development is being pushed with vigor. The land is being cleared. Sheds, corrals and a feed barn will be completed during January. Four miles of fencing will be in place by February 15th. One hundred acres is being platted, plowed and prepared for seeding and cultivation. Trees and shrubs are being set out. March 1st a residence will be under way, and by May 1st ground will be broken for the first permanent building of the school group. This initial expense will call for a large investment. Fifty thousand dollars will be necessary to carry out the plans for the present year, and not less than $250,000 for the complete development of the plant.

But far beyond any physical needs for buildings or money, the chief appeal to the Church is for intercession that the Holy Spirit may inspire, control and direct every step in this work. Thus may the Texas-Mexican Industrial Institute glorify the name of Jesus Christ through the fashioning of the lives of Mexican young men into His likeness.

THE MONTHLY CONCERT

January	The Assembly's Home Missions.
February	Local Home Missions.
March	Foreigners in the U. S.
April	Mountaineers.
May	Annual Report.
June	Mission Schools.
July	The Indians.
August	Problems.
September	City Missions.
October	The Great West.
November	Colored Evangelization.
December	Woman's Work.

THE SCOTT-CAMPBELL HALL

REV. M. W. DOGGETT

READERS of THE MISSIONARY SURVEY need no introduction to the work among the Mexican people in Texas. The names of Walter S. Scott and R. D. Campbell, as missionaries to the Mexicans in Texas, are familiar to all our people. Mr. Scott entered upon the work about nineteen years ago, when there was only one organized church among the Mexican people in all Texas; Mr. and Mrs. Campbell began about thirteen years ago; and Rev. Elias Trevino, the first native minister, about fifteen years ago. Now we have a separate Texas-Mexican Presbytery, with six native ministers and three American missionaries. But what are these to the 350,000 Mexicans in Texas who are without a saving knowledge of Christ? These people are to-day open to the reception of the Gospel as never before.

A crisis has been reached in the development of this great work. This crisis is the fruit of the splendid achievements wrought by Mr. Scott and Mr. Campbell. The present imperative need is native preachers. These must be had or the present marvelous opportunities for growth will be lost. The native material is at hand, not only ready to enter the ministry, but pleading for that privilege. The difficulty now confronting us is that we have no preparatory school to which to send these boys and young men.

One of the first steps taken in our foreign work is to provide Christian educational advantages for the young. This is absolutely necessary to the production of material for the native ministry. Our Mexican work is phenomenal in this, that numbers of boys and young men are ready to enter upon a course of training for the Gospel ministry without one single dollar having been spent by the Church for equipment necessary to meet this demand. Twenty to twenty-five boys are NOW IN HAND ready to begin this preparatory work. Let our Church at once meet successfully this rare opportunity.

A great foundation has been laid for this enterprise. We have had donated as a location for this school 675 acres of excellent farming land just three miles out from the town of Kingsville. The site is an ideal one. We want to see the school opened by September 1, 1912.

OLDER CHILDREN OF REV. ELIAS TREVINO,

Stated Clerk of the Texas-Mexican Presbytery.

The young people attend the Coronal Institute, an American School, at San Marcos, Texas.

Ofelia, age 11, is in the Fifth Grade; Rolando, age 9, and Eudelia, age 7, are in the Second Grade.

Ofelia speaks and writes both English and Spanish and recently memorized the Shorter Catechism in English.

In such young people, educated, refined, and Christian, rests the hope of our Mexican work.

All that is necessary for this attainment is to secure the money for the erection of the first building. This first building is to be a monument to the indefatigable labors of our two missionaries longest in the work—Rev. Walter S. Scott and Rev.

R. D. Campbell—and will be named the "SCOTT-CAMPBELL HALL."

This first building will be large enough to accommodate seventy-five to one hundred boys.

The Sunday-school boys and girls of the Southern Presbyterian Church are appealed to for the money with which to put up this building. This they can accomplish if each will contribute only *twenty-five cents*. The Sunday-school superintendents of our Church are asked to lay this matter before the children of their respective schools, and give each the opportunity to make this little offering.

Help build the "SCOTT-CAMPBELL HALL."

San Antonio, Texas.

VOICING A NEED—OPINIONS OF THOSE WHO KNOW

IN THE cycle of Home Mission topics, March has for some time been assigned to the Mexicans in Texas. With the merging of *The Home Mission Herald* into THE MISSIONARY SURVEY, it has been necessary to make several changes in the arrangement of the monthly topics.

Under the present plan, the Home Mission Department of the March number will embrace all the work of our Church among non-English speaking people in America, with the exception of the Indians; leaving May for the annual report of the Executive Committee.

In view, however, of the proposed establishment of the Texas-Mexican Industrial Institute at Kingsville, Texas, much space in the current number has been accorded to the presentation of the needs and claims of these people who have come across the border from our neighbor Republic of Mexico, to make their homes with us.

Neither time nor space offers for even a brief sketch of our Texas-Mexican Mission, the second oldest of our work in America among non-English speaking people, the Mission to the Indians being the oldest "foreign" work of our Church. A few bare statistics will reveal its importance and promise.

The Texas-Mexican Mission may be said to date from 1884, when ten Mexicans were received into the church at San Marcos, Texas. Though the amount expended on this work by our Church has been pitifully small, this little band has increased to 1,100 communicants, 112 having been received last year on profession of faith in Christ. The churches number twenty-two, under the general direction of three American evangelists, and ministered to by six native pastors. In addition, there are at present eight candidates for the ministry. When, with these facts in mind, it is stated that the number of Mexicans in Texas is about 350,000, the hopefulness of the work, if we will do our part, and the great magnitude of the field, will be apparent.

This growing work stands in need of many things, the most acute being Christian schools. Many Mexicans reside in sections entirely without school facilities. Where schools are accessible, frequently on account of the unreasoning prejudice of the Americans, school life is made very unpleasant, and occasionally impossible, for the Mexican children. In any case, the Mexican people, having peculiar needs, should have schools that will in some degree meet their requirements, and that will at the same time train them to bring the message of Christ to the waiting thousands of their own people, both in the United States and in Mexico.

Impressed with the urgency of this work, Dr. R. E. Vinson, President of the Austin Presbyterian Theological Seminary, has voluntarily written as follows to the Executive Committee of Home Missions:

> I have been associated with the work among this people for nearly ten years, and have been brought into intimate contact with some of their young men in the work of education, and, therefore, feel that I have the right to speak a word on this subject. We have had two Mexican students in the Austin Presbyterian Theological Seminary during its last ten

years, and they have been among our most satisfactory students. One of them took the full course in all departments doing the work in the English language, and made such a fine record for the three years, that even though he did not have a college degree, the Seminary Board of Trustees, upon the unanimous recommendation of the Faculty, granted to him the degree of Bachelor of Divinity upon his graduation. This is an honor that has not been granted to any American student for the same period, except upon the possession of the required college degree. I refer to the Rev. Alias S. Rodriguez, now pastor of the Mexican church in Victoria, Texas. The other Mexican student did good work, though hampered by disease, from which he died before completing his second year of work here.

The Mexican people are very bright mentally, having enough of the Spanish blood to make them quick and sensitive, with a sufficient infusion of Indian blood to give them the proper staying qualities. There is no question of their ability in this direction among the people who know them well, and we are determined to do the best we can for them. It ought to be a point in their favor that the Executive Committee of Schools and Colleges of this Synod, composed of some of the most careful and widely informed of the business and professional men of the State, has undertaken to raise at once the sum of $50,000.00 for the education of the Mexican young men of Texas.

It should also be remembered that the first and principal efforts of the Texas-Mexican Industrial Institute look toward the industrial education of these young men, fitting them for work on farms, ranches and in shops, and one large ranch owner has agreed to give employment to every graduate of the institution as rapidly as the school is able to equip them.

It is a great work, and one that we must do, or else be derelict, presenting to us the opportunity not only of the evangelization of the

PRESBYTERIO MEXICO—TEJANO,

Estado de Texas.

This picture was taken at the April, 1911 meeting of the Texas-Mexican Presbytery; and does not include Rev. C. R. Womeldorf, who was received in November, coming 700 miles from El Paso to Beeville for the purpose; nor Rev. Cayetano Acevedo, received at the same time.

Seated, beginning from the left, the ministers are: Revs. Reynaldo Avila, San Antonio; Elias Rodriguez, Victoria; Elias Trevino, San Marcos; Miguel Peralta, Laredo; R. D. Campbell, Beeville; W. S. Scott, San Antonio; and Juan G. Cavazos, Corpus Christi.

The Elders standing in the rear; reading from left to right: Fermin Cisneros, Encarnacion Yanez, Cipriano O. Perez, Inocencio Rosales and Tomas Gomez.

great mass of this people in Texas, but also of carrying the work into our sister Republic at the South.

In order that our Church might obtain, as far as possible, the point of view of our Mexican people with regard to the need for this school, several of our Mexican pastors have given us, by special request, a brief sketch of their life, and have told of their early struggles to obtain an education. These we give in their own words.

Surely this laying bare of their hearts must touch all, and enable us to see more clearly our obligation to assist in building and equipping the Texas-Mexican Industrial Institute, and so having a larger share in giving the pure Gospel to the 350,000 Mexicans in Texas:

The value of an education is greatly appreciated among our people. I speak from experience, for I have tried to equip myself for a life of service, and in doing this, many hardships and trials were met on the way.

My father came into Texas in the year 1883, when I was just two years old. A descendant of a stock-raiser of the State of Coahuila, Mexico. After a wild and worldly life, he settled to work as a farmer. His education was limited to reading and writing. Very little could he impart to his children in the matter of learning. My mother, though noble and a faithful wife and loving mother, could not read or write.

There was only one door open to us—the American school. Our father sent us to school, and I can very well remember that first day. We were almost strangers in the community. There were few other Mexican children. The boys and girls teased us quite sufficient to exasperate our feelings for the first week; not a few times did we reach home weeping on account of some mistreatment of our schoolmates. Father was determined to send us to school; so we had to go. Our stay in the county of Bexar gave us an opportunity to attend school for three years. My oldest brother and myself reached as far as the fourth grade.

In 1894 we left Bexar county and came to San Marcos. This was a very hard year; our poverty was at its lowest ebb; but that very year we came in contact with some of the members of the Mexican Presbyterian churches of San Marcos and Martindale. This turned the current of our life; although we were not fanatic Catholics, we were Catholic sympathizers.

In 1897 all our family joined the Presbyterian church at Reedville, Texas, organized by Rev. W. S. Scott, and constituted of all our kinfolks living there.

In 1900 I entered the Coronal Institute, at San Marcos, by the benevolent efforts of Rev. W. S. Scott.

For five years I studied and did my best, being determined to prepare for the ministry. I was the only Mexican student at Coronal. At several occasions I received anonymous notes urging me not to attend a certain class, or special study, which was to prepare for commencement; and I graciously submitted to their desires. I won out at last with the sympathies of my teachers and class-mates. In 1905 I entered the Seminary, at Austin, where I finished in 1908. Prepared to take up the work of the ministry, God has blessed me wonderfully.

As I look about and find so many boys and girls growing up without an education, literary or religious, and knowing the great difficulties that confront them in a strange land, I greatly rejoice to see the dawn of a new day awakening for the Mexican boys in Texas. *The Industrial School!* The great missionary enterprise. The salvation of the future Mexican generation in Texas. Friends, if you wish to do good in the Master's name, help the Industrial School.

ELIAS S. RODRIGUEZ.

Victoria, Texas.

Rev. E. Trevino was born in Mexico in 1875. His parents were among the first Presbyterians in Mexico. He came to Texas in 1886, and 1896, began to study for the Gospel ministry with Dr. H. B. Pratt, in Laredo, Texas, under the care of Western Texas Presbytery.

He was licentiate to preach the Gospel by the same Presbytery in November, 1899, and was given to Rev. R. D. Campbell as a helper for four years. He married in 1900.

In 1903 was ordained and called to be pastor of the Second Presbyterian Church of Corpus Christi, Texas, having at his charge Beeville Church. He works in this two places for nearly four years, and during this time received more than sixty members; and a new church was organized in Clareville as the result of his labors.

In 1906 he was called by a group of five churches known as the "San Marcos field" as evangelist, and the Western Texas Presbytery sent him to this large field. During this five years he have received into the churches 240 members, of which 150 came from the Roman church.

He organized a new church at Austin, Texas. He is now very well known in this neighborhood, and often he is called by the outside people to perform marriages or conduct funerals.

The public schools for Mexican children are, with few exceptions, inadequate for their needs, and in some cases are very bad attended. This is one of the many reasons why we are trying to induce our church to start

the Mexican Industrial Institute. We are looking by faith to this institution as the place from where will come well-trained, competent Christian teachers for the Mexican public schools in Texas, and for Sunday-school teachers and officials for our churches. We earnestly call to the hearts of all the friends of Home or Foreign Missions to help us to build this so-much-needed institution, where this great number of young people can be trained both mentally and spiritually.

Insure your money. Send it to heaven. Exchange in precious souls redeemed by our Lord Jesus Christ and brought to Him by your money.

Stewards of the Lord! We are at the beginning of a new year. You ought to be faithful to your Master, who is calling you to help this helpless children to prepare themselves for a better service for the Master and for mankind. Indeed, He send you, through this calling, a *draft in blank*, asking you to fill it according to your means. Send it right away to the Treasurer of the Industrial School, Mr. F. M. Ramsay, Laredo, Texas.

FRENCH WORK IN LOUISIANA

REV. M. R. PARADIS

IN PROSECUTING work among the French people of this State, we are often criticized and accused of treading on forbidden ground.

Surely we are not intruders when our only object is to reach those who are in dire need of that which we have to offer, and receive us with open arms as soon as our mission is understood.

Is it because we want to take them away *from* "their religion," or snatch *it* away from them? Assuredly not. They call God their Father, and we believe they are sincere. Therefore, God's religion is their Father's religion, and consequently their own, whether it is in their possession or not. Again, God's religion is surely nowhere else better and more simply revealed than in the writings directly inspired by His Holy Spirit, which are contained in the Bible—God's Holy Word. Therefore, when we present to the French people the unadulterated religion of that Book, without the traditions or teachings of men, we give them what belongs to them—their *Father's* religion and so *their own.*

Is our work calculated to increase their burden and render them more unhappy? We trow not. We study their condition, and finding the masses illiterate, in poverty, and borne down under a heavy spiritual yoke, we endeavor to make them hear and appreciate the most blessed invitation of the world: "Come unto *Me* all ye that labor and are heavy laden, and I will give you rest."

They need the pure Gospel to free them from trusting in forms and ceremonies, for they believe that if they observe regularly their outward "duties," such as attending mass, auricular confession, and obedience to the spiritual director, they are assured of eternal bliss—and such duties are comparatively easy to perform and pamper to the flesh.

Witness: One of their leaders was so magnanimous as to advance the early morning service to 5 o'clock in order that the faithful might go on a railroad excursion given on the Lord's Day. This was greatly appreciated by the masses, not only because it gave them the pleasure of the flesh, but it put the stamp of approval on their action by one who, they believe, has the authority of changing the very laws of God. They thus desecrate the Sabbath day or other laws of God without compunction.

These people need the pure Gospel, for they hold erroneous views of the true character of our Heavenly Father. Their fear of Him turns them away from the Saviour, to place their confidence in man and saints. The teaching they receive is tantamount to this: God is angry with you—you are too great sinners to go directly to God. Come to us, do what we tell you, and we will intercede for you. Pray to the Virgin Mary and to the saints. Ac-

ON THE GULF COAST.

cording to the Rosary, nine prayers are addressed to the Virgin—one to God—ninety out of one hundred! Is that not placing Mary before God? The creature before the Creator?

And other doctrines are taught, believed and practiced by the masses which are detrimental to their temporal, but especially to their spiritual life. They are spiritual slaves to man. They profess to be God's children, and yet God's Word is forbidden them. They are told that reading the Bible will lead them astray, and without it they are in darkness.

Our great aim is to put that precious Book in their hands. We do not condemn or antagonize. We only want to give them a chance to judge for themselves. They need the truth, they *want* it, and appreciate it when they get it. An intelligent man, fifty-two years old, said: "I have experienced more happiness in the one year I have known the truth than in all the previous years of my life." A lady said: "Since we have accepted the Bible as our guide, our house is a paradise to what it was."

We have preached the Gospel to them at sixteen different points, to audiences numbering up to 155. Scores have openly renounced the errors of Rome. Many others have expressed interest in the pure Gospel, but family reasons and often threatenings and ridicule keep them from breaking away *in toto* from old affiliations. We are told that 50 per cent. of the men do not practice auricular confession.

An earnest appeal is hereby made in behalf of these people to all lovers of the truth as it is in Jesus, for prayer, sympathy and help.

We urge upon all owners of the Bible, acquaintance with the doctrines and policy of the Romish Church; not in order to condemn or even antagonize its votaries, but that you may understand their needs, and be led to sympathize with them, pray for them, and seek opportunities to give unto them the Truth which giveth life. Lack of knowledge is the great stumbling-block in the progress of the kingdom. Pray for the French-speaking people in Louisiana, and for us, that guidance and power from on high may be given to bring many souls to the feet of Jesus Christ, the only Mediator between God and man.

Great is the need of a Mission school for these people.

The writer would be glad of opportunities to give in person details of the work to different congregations.

New Iberia, La.

AN ABANDONED WORK AT A SOUTH ATLANTIC SEAPORT

IN RESPONSE to a request of the Assembly's Committee for an account of the religious and missionary work of our Church among the Hungarians in the vicinity of Norfolk, Va., Dr. Joseph Rennie replied that, on account of lack of funds, the work had been abandoned. His letter follows:

About a year and a half ago we ordained Rev. Benjamin Csutosos to take charge of the Hungarian work within the bounds of Norfolk and East Hanover Presbyteries. He is a most excellent man, capable and efficient.

There are several colonies of Hungarians being planted in Eastern Virginia. Quite a number of families in Norfolk and Richmond. But we soon found that our funds were insufficient to pay a salary and the expenses of keeping in touch with these scattered people. We have been forced to surrender the work, not because it is not of the utmost importance, but of necessity.

There are upwards of one hundred families in the district named, largely Presbyterians by heritage, and others are coming in every week. They make excellent farmers. To give you some idea of the number of foreigners here, the Bible was distributed in Norfolk two summers ago in *fourteen different tongues.*

There is a Presbyterian preacher and a native Hungarian, Rev. B. K. Baso, who is buying land and promoting these colonies. He is one of the most attractive men—a nobleman by birth—and highly educated. There is no man better fitted to give an address on the subject of immigration and the American's responsibility for these people. It is enough to make one's blood boil to hear the story of how these people have been robbed, duped and almost driven to despair by sharpers. Mr. Baso (pronounced Bósho) lives at Courtland, Va., where he has a colony.

I am sorry that we cannot show results. Money was all we needed. We had a good man.

Surely if, as we must believe, it is a part of the plan of God that these millions of strangers are being sent each year to our shores, then He has placed directly upon the Christian people of America the responsibility of meeting them with the Gospel. And more surely will our Church be held accountable for these people who share our Presbyterian heritage. Because of their alien tongue, their unfamiliarity with American ways, their poverty, and in some cases because of the very fact of their Protestant faith, they have been defrauded and oppressed in our Christian land, instead of having been met with the handclasp of sincere Christian brotherhood.

Will not the Church furnish the money to resume in a larger way this abandoned work that is of such importance, of such promise, and that comes to us also as an obligation that inures in our common faith?

SOME RESULTS OF A YEAR'S WORK

MRS. M. E. WILLIAMS

OUR school in the Quarters at Ensley, Ala., is composed of Italians, Hungarians, Russians, Poles, and four Americans. The ages of the children range from ten to eleven years.

Six months ago they were boisterous and unruly. You would scarcely recognize them now, as they enter, hang up their hats, and are quietly seated ready for our opening exercises.

After many attempts to commit to memory the little prayer, "Now I lay me," several have succeeded. I was much interested in an unattractive Polish boy, Tony, who tried so hard to learn, and would show by the expression of his face how difficult the task. How happy he is now to say, "Oh, teacher, let me say it alone!"

There are two of the dearest little brothers, Slavs, who, when I ask for verses on love, say at once, "God is love," "Love one another." Indeed, as they look into my face with those large, expressive brown eyes, and try so hard to learn, I wonder

what the future has in store for them. Little Joe, six years of age, often comes in saying, "Oh, teacher, now I can say it all by myself," our little morning prayer, "Now I wake," etc. When little Johnnie, age four, is hurt, Joe will sob and say, "*My* Johnnie is hurt, come to him."

An attractive little Polish boy did not realize the need of soap and water. Now he comes with face shining and hair nicely brushed. He, too, loves to repeat. "Jesus loves me; Jesus sees me," etc. His big, blue eyes are full of love, and his sister, Zadjah, often slips by my chair and kisses my hand. Think how her little heart yearns for the love mother is too busy to bestow. These women wash and iron, and take boarders, while the older children care for the younger ones.

An American woman brought her little boy to school and said, "He don't fight. Please don't let the boys fight him, for he is a *good* child." Scarcely had she left ere his fist was clenched, ready for a fight—this good boy—an American!

The Hungarians and Slavs seem more refined and learn more rapidly than the others. I have in mind a bright, happy Hungarian mother who greets me as I pass, with a cheery "Good morning," smiling over the wash-tub, anxious for her children to learn and to be good. She cooked the turkey for our Thanksgiving dinner, and brought it in steaming hot, and assisted with the children. Her eldest daughter, a lovely child of eleven years, seemed one day sad and dejected, but would not tell me the cause. The next day she was quite late, and told me that her father was drunk on Sunday and had beaten her mother; that the policeman had put him in jail. Now he had gone away, leaving them one dollar, and they did not know where he was. Did I wonder then at the sad countenance of even a small child, whose face had usually been wreathed in smiles. Oh! this demon, Drink! the curse of our country.

One sweet child, Zophia, said: "Teacher, I saw a woman so drunk she killed a man right there on that porch."

A merchant of Ensley said to me, "Do you think you can do those people any good? You may, but I doubt it." Another asked, Are you trying to teach those people?"

The reply might have been, We are not only trying, by the help of the Holy Spirit to teach them of Jesus and His love, but the seed sown has already borne fruit.

A GOSPEL MESSENGER TO HIS OWN PEOPLE

REV. C. RUSSO

WE HAVE a peculiar work, the Italian Gospel work in New Orleans and surrounding country.

We have a population of about 20,000 Italians in New Orleans, and about 30,000 more in the State of Louisiana. The Italian immigration is increasing every These people are all Roman Catholics.

Our Italian Presbyterian Gospel work begun in October, 1885, in the Third Presbyterian Church, under the auspices of the First Presbyterian Church, when Dr. B. M. Palmer was pastor.

Dr. Palmer and Dr. Henry M. Smith got together and raised enough funds to keep a worker for one year. They sent for an Italian evangelist in New York. He came, but after twelve months he got discouraged and went back to Italy.

I was left by myself and two more that were converted before the evangelist came in New Orleans. I took up the work without any compensation for about three years, and during these three years there were about thirty-five men converted.

In the year 1889 I opened an Italian Mission in the Memorial Presbyterian Church; all these men used to frequent all our services. I kept this work for about thirty months, and in 1892 I was called by the Northern Methodist Church to work among the Italians in Louisiana.

I kept up that work for about two years, and opened the present Methodist Church work. We bought a church, the Old Bethel, on Esplanade Street.

After two years I came back in the Presbyterian Church. The Brotherhood of the First Church supplied the expenses of the present work for about eight years. We have two important Mission places—one the Central Mission at 841 Carondelet Street, and a branch Mission, Aubrey and White Street.

Since my work has been going on, over 500 Italian people have been converted. Many of these are scattered all around the United States, some in Mexico, some went back in Italy. Two Missions have been opened in Sicily by men that have gone there from our Mission. The present great work of Detroit, Mich., was opened by an ex-priest converted in the Memorial Church and baptized there.

Our Italian Gospel work was limited mainly to men; I could not get the chance to talk openly to the women. So in the year 1908 I applied to the Woman's Home Missionary Union for an Italian lady to work among the women. They supplied me a splendid missionary, Mrs. Cosentino. Since that time, more than forty women have been converted. She organized an Italian Ladies' Evangelical Society of about twenty-seven, and she been keep up a splendid sewing class for the Italian girls. We open our Sunday-school.

Before this lady was employed in the work I could not go inside an Italian family without the permission of the head of the family. To-day I can go mostly in every Italian family and speak and read the Bible to women and men.

About four months ago I opened a Gospel work in Lutcher, La. Up to this time thirty-five Italians have been baptized—adults and children. These Italians converted at Lutcher, they keep the Lord's Day. They all get together every night and pray before they go to bed. They go around distributing Bibles, New Testaments and tracts. Every Sunday they go two by two in the near towns with their Bibles, and talk to the Italian about the salvation through Jesus Christ only.

NEW ORLEANS ITALIAN MISSION.

The best of all about these Italian converts at Lutcher is: that soon as they get converted they get baptized, they pull down all their Roman Catholic images, idols, relics, they put it in their stoves and burn. They get clean altogether of things of Romanism.

The prospect of the Italian work is very promising. Many Italians are under the influence of the Gospel. We are well received by them.

In our house to house visiting we have all the chances to read the Bible to them,

and show them Jesus. So we get them interested to read the Bible, too.

We need help to work in a so large field as this. We are only two workers in this Italian population. We need competent men, fitted to work for the Lord, and have good knowledge of the Bible. With all these our work is an uphill work in this line. It is very hard to get an Italian to come to a Protestant service; they are ashamed of the others. It takes the power of God to push them to come and worship God in Spirit and in truth.

The Italian people are before you with so many Roman inventions. We need to clean them of those inventions, and the machine that will clean them is the power of the Gospel of Jesus Christ.

New Orleans, La.

THE ITALIAN MISSION AT KANSAS CITY, MO.

MRS. HALLIE PAXTON WINSBOROUGH

"Yes, Jesus loves me; yes, Jesus loves me.
The Bible tells me so!"

EIGHTY childish voices rang in sweet unison the familiar refrain, then eighty little girls resumed their chairs and soon were intent upon the bit of sewing which was the day's lesson.

In the sewing school of the Italian Mission it is the custom to vary the monotony of the lesson by frequent songs and gymnastic exercises, and the delight with which they sing is even greater than their pride in their neat sewing.

Three years ago this school numbered twelve. The attendance was irregular, and at times utter failure threatened. But faithfulness and patience on the part of the teachers finally bore fruit in the splendid body of girls regularly attending each Saturday morning. Texts of Scripture, lessons in courtesy, cleanliness and neatness are all taught, along with the sewing lesson.

If we visit the kindergarten on a bright day when the sun is streaming through the large east windows and the little ones, neatly dressed, are joyously circling about the inviting room, no one would guess that when the school first opened the little ones who came to us were repulsively dirty in clothes and person. The great change is due to the patience and loving labor of the teacher, Miss Haren.

Fifty children under six years of age are in daily attendance, and the teacher is known and loved in each of the homes represented. No other department of work among these foreign people affords so speedy and welcome an entrance into their homes and hearts as this which cares for their little ones.

The Sunday-school is made up of both Italians and Americans. In an attendance of 110, seventy-eight are Italians. The Bible class numbers twenty-two adults.

Sunday services are held both morning and evening, though the latter has by far the larger attendance. Our missionary, Rev. Henry Sartorio, has been very resourceful in drawing the people to the meetings. During the warm weather, outdoor services were held, and often the sermon was illustrated with stereoptican pictures from the Bible. A string band, organized by one of the Italian converts, contributed greatly to the enjoyment of the service.

Useful as these adjuncts are in attracting people to the meetings, the secret of holding them is shown in the close and undivided attention they give to the sermon. This attention is unwavering from text to finish, and the result of the earnest and eloquent Gospel message is shown in the conversion of twenty-two persons who have united with the church the past year. These, with others, are usually to be found at the Wednesday night prayer meeting. This is often a "testimony" service, and truly wonderful evidence is given by these humble disciples of the regenerating power of the Gospel of Christ.

Mr. Sartorio has gained the confidence and love of his people, and they look to

him as a leader in all things planned for the betterment of the Italian colony. He teaches classes in both English and Italian, while Mrs. Sartorio, who ably assists her husband, has a class of twenty women learning to read and write their own language. As the home of Mr. and Mrs. Sartorio is in the Mission Building, it is a favorite meeting place for many Italians; something is going on each night, and always something to make them better men and more intelligent citizens. They find here sympathy and practical assistance in problems arising from life in a strange land. And along with the material help, they are hearing and accepting the simple Gospel of salvation.

TRAINING THESE LITTLE ONES FOR CHRIST.
The Kansas City Italian Kindergarten.

This Foreign-Home Mission work among immigrants is very new to the Church, and presents many puzzling questions. Discouragement and seeming failure are always to be expected; but faithfulness, patience and perseverance inevitably bear fruit, and the abundant harvest is full reward.

Kansas City, Mo.

ONE power alone can uplift and redeem these multitudes and save the nation from the peril of this ignorance and irreligion. "It has been forever established," says Mr. Ives, "that foreigners are as convertable as our own people; that in many instances their faith is more pure and evangelical than the American type, that their lives are transformed by its power to an extent that sometimes put the American Christian to shame; that their children are easily gathered into Sunday-schools, their young people into Endeavor Societies; and their men and women into prayer meetings; where in many different tongues they yet speak and pray in the language of Canaan. The immigration problem is not the same menace that it was. A mighty solvent has been found."

Are we doing anything?

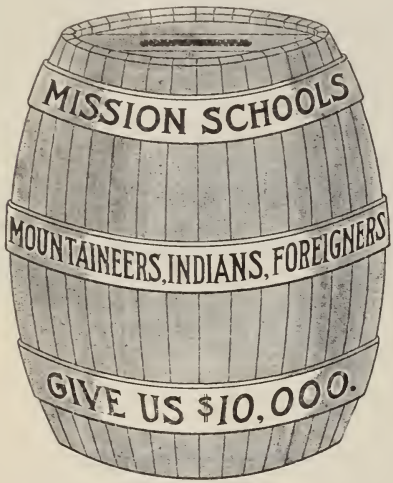
In our own community there are probably foreigners who are accessible if Christians will go to them, but to whom Christians have not gone. Why shall we not go?

ROBERT E. SPEER, *in the Sunday School Times.*

A BUSHEL AND A BARREL—BOTH NEEDED

ON THE Children's Page there is a unique picture, with the title, "A Bushel of Possibilities." Just look at it, and you will realize its force.

Here is a Barrel of Possibilities. Use it, and you will make it a force.



The Bushel, with its heaping measure of promising young lives, makes a strong appeal. There are thousands of boys and girls scattered over our broad land who need the training that only a Christian school can give, and for whom the Lord, by placing them in our midst, has made us specially responsible.

The Barrel indicates how we may honestly accept this responsibility and cheerfully meet this need, by endeavoring to furnish the money that is necessary to maintain the schools so urgently required —in the Mountains, among the Indians, in cities for the "Children of the Stranger," English, or non-English-speaking.

The Sunday-schools of our Church are asked to give $10,000, and every cent of it is needed; and the date set for the offering is Sunday, March 31, 1912, Children's Day for Home Missions.

Half of the amount contributed will be devoted to the projected Texas-Mexican Industrial Institute at Kingsville, Texas, an institution that, with God's blessing, will have a large share in bringing the Gospel to the 350,000 Mexicans in Texas.

Attractive exercises, a letter of explanation to the Superintendent, and Barrel Envelopes like the above, will be supplied free to our Sunday-schools.

Will you not personally see that arrangements are being made to observe in your Sunday-school the Children's Day for Home Missions?

Will you not see that the children are given an opportunity to have a share in this work of such far-reaching importance, and of such immediate need?

Write to the Executive Committee of Home Missions, P. O. Drawer 1686, Atlanta, Ga., for supplies.

"NEXT to Christ comes country. If our country is to be saved, it must be accomplished by gospel agencies of our own land. No other country will help us. We will do this and more. We will help all other countries on the face of the earth by evangelizing the multitudes they send to us."

OUR JUNIORS

ALFREDO GARZA

[A True Story]

IN THE fall of 1900, a member of the Presbyterian Church picked up a little Mexican boy and brought him to Laredo, where he was placed in school.

Alfredo studied the Bible, hymns, Catechism, and became an earnest Christian boy. After a year in the Mission School he returned to his father's home in middle Texas.

The father was a well-to-do ranch owner, whose regular habit was to drink and carouse every Saturday night, and spend the Sabbath with drunken friends. To such a home little Christian Alfredo returned.

For ten years we did not hear of him. Then imagine our joy and gratitude to God to hear that the father was no longer a drunkard, but that through Alfredo's instrumentality he and five brothers had become Christians and joined the church. In fact, a church had been organized where they were living. Alfredo sent back to the church where he was received, asking for his church letter.

The mother had died, and I do not know whether she, too, had been led to Christ by her little son.

Boys, do you see the need of schools for these Mexican boys? Do you see what may be done if we give them a Christian education?

Who will help build the Texas-Mexican Industrial Institute, and so enable boys to be trained for the Lord's service?

TWO MISSIONARY GAMES

From an interesting missionary story choose many of the important words. Write these words on slips of paper and pass them around to the boys and girls. When you reach a blank in the story, let the boy or girl who thinks that he has the right word say so.

This makes some fun, and gives the children a chance to show that they can listen and use judgment as well in putting each word in its proper place.—*Exchange.*

1. Choose a mission.
2. Choose a station in that mission.
3. Choose a missionary in that station.

Then take the name of the missionary and see how many words you can make from the letters of the name.

Any number of people may play this game. The name that has the largest number of votes will be the one used by all, and the one making the largest number of words wins the game.—*The Mission Day-spring.*

THE MAID AND THE MITE BOX

[A Recitation]

This is a box called a mite box.

This is some money that wanted to go in the mite box.

This is the purse that held the money
That wanted to go in the mite box.

This is the maid with the crimpled hair
Who owned the purse that held the money
That wanted to go in her mite box.

These are the ribbons of colors rare
That tempted the maid with the crimpled hair
Who owned the purse that held the money
That wanted to go in her mite box.

This is the clerk with the jaunty air
Who sold the ribbons of colors rare
That tempted the maid with the crimpled hair
Who owned the purse that held the money
That wanted to go in her mite box.

This is the store with the brilliant glare
Where stayed the clerk with the jaunty air
Who sold the ribbons of colors rare
That tempted the maid with the crimpled hair
Who owned the purse that held the money
That wanted to go in her mite box.

This is the safe, well made for wear,
That stood in the store with the brilliant glare
Where stayed the clerk with the jaunty air
Who sold the ribbons of colors rare
That tempted the maid with the crimpled hair
Who owned the purse that held the money
That wanted to go in her mite box.

Then into that safe well made for wear
That stood in the store with the brilliant glare
Where stayed the clerk with the jaunty air
Who sold the ribbons of colors rare
That tempted the maid with the crimpled hair
Who owned the purse—*went the money*
That wanted to go in her mite box.

—From The Palm Branch.

JESUS WANTS THEM

May Griggs Van Voorhis.

A BUSHEL OF POSSIBILITIES.

"THE harvest is plenteous," the Master said,
But His face was sad as He bowed His head;
"Yet they are few, ah! so few," said He,
"Who labor to garner the sheaves with Me."

Aye, the workers are few! Oh! girls and boys,
With your many blessings and countless joys,
It is Jesus who wants you the most of all—
Will you listen and heed His loving call?

By the Saviour who came from His home in heaven
The greatest of earthly tasks is given.
He knows the need upon every shore;
He has counted your powers and your talents o'er;
And He calls you forth in your strength and youth
To bear His message and teach His truth.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
Rev. Henry H. Sweets, D.D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

LABORERS NEEDED

REV. HENRY H. SWEETS, D.D.

THE faithful ministers of our Church are dying with a rapidity that brings deep sorrow to our hearts. From a careful study of our records, we are convinced that for the past ten years a yearly average of forty-six ministers have died or have had to lay down their active duties on account of old age or disease. This is in excess of the number of men graduated from all of our theological seminaries in these years. Inasmuch as a large number of our present force of ministers has been in the thick of the battle for thirty, forty, and fifty years, there is little probability that this yearly loss will be lessened, but strong presumption that it may be further increased.

Encouragement.

In this same period there has been an increase in the number of candidates from two hundred and ninety-one to four hundred and thirty-six, a net gain of one hundred and forty-five. We ought to thank God for this answer to our earnest prayers for more laborers, and take courage and pray more earnestly and believingly. The great distressing need of our Church continues to be a large increase in the number of consecrated, capable ministers. We shall prove recreant to our trust and disobedient to our Master's command if we cease to "lay this matter before the Lord" and entreat Him to thrust forth the men so greatly needed.

Possibly never before in the history of our Church were the fields more inviting or more promising of immediate results. A wave of great prosperity has swept over the South. Her cotton fields and mills, her mineral resources and development, her oil reservoirs and refineries, her sugar plantations and rice fields, her ever extending railroads and rapidly developing seaports are attracting the attention of the world.

White for the Harvest.

Thousands of men and women and boys and girls are within our borders, "having no hope, and without God in the world."

A stream of immigration, which must be of ever increasing magnitude, is pouring into the Southland. Many of these are from the south of Europe. They know not Christ in the pardon of their sins. God has brought them to our very doors.

Nearly eight millions of the Negro race are among us. They are asking of their leaders bread, and for bread are often receiving stones. The Master is saying to us, "Give ye them to eat."

The whole world is open to the Gospel. By the agreement of various churches, we are now responsible for 25,000,000 souls in the heathen world. They are standing out in the night of darkness and hopeless despair. They cry, "Come over and help us!" They look to us alone for brotherly help. "How can they hear without a preacher?"

THE SAVIOUR'S APPEAL.

"Say not ye there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

"The harvest truly is plenteous, but the laborers are few."

THE MASTER'S COMMAND.

Christ placed a solemn duty upon his Church for all ages when he said, "Pray ye therefore the Lord of the harvest, that he will send forth labores unto his harvest."

It is the duty of parents when they make this prayer to dedicate their sons to God for this holy office, if God be pleased to call them. It is the privilege of pastors and teachers, when they offer this petition, to present the claims of the Gospel ministry upon the hearts and lives of the boys and young men who are qualified for this glorious work, when they approach the throne of grace, in obedience to Christ's command, to cry, "Lord, what wilt thou have me to do?"

OUR OPPORTUNITY.

The solemn call comes from the General Assembly, reiterating the command of Christ, "Pray for laborers."

Many of those who are called of God to preach the Gospel have little of this world's goods. They are rich only in faith and in love. The Church seeks to aid such as absolutely need her help. Those who receive assistance are recommended by their Sessions and the Presbytery, under whose care they have been received, as worthy and needy. Many of the candidates receive the aid as a loan, to be repaid either in money or in service on the mission fields of the Church.

For several years the maximum amount of aid has been one hundred dollars a year to each one who needs that amount. Last year, however, on account of the large increase in the number of candidates, this amount had to be scaled to eighty-two dollars and fifty cents. Unless there is a large increase in the receipts for this work at our office, there must be a greater scaling this year. We trust this will not be necessary, for it will work great hardship on some of these men.

We earnestly entreat you to pray for more laborers and to remember the needs of these boys from poor homes who have dedicated their lives to the service of Christ and our Church.

The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, 122 Fourth Avenue, Louisville, Ky.

"BOYS, WE DON'T HAVE TO COME BACK"

MILDRED WELCH

THE most dangerous point on the Atlantic coast is the Life Saving Station at Cape Hatteras, commanded by Captain Pat Etheridge. He is a big, tall man with a splendid strong body, keen eyes, kindly face, and long, bushy beard. He has asked several times to be removed for he is more than sixty years old, but the Government insists on keeping him at this station.

The peculiar danger of this post is that the wrecked vessels are not thrown up on the beach in easy reach of the Life Saving Station, but go to pieces on the Diamond Shoals ten miles out to sea, and the crew must go that distance to save them.

Several years ago, a vessel foundered on these shoals in a fearful storm. Her signals of distress were seen from the lighthouse and Captain Pat got ready the self-bailing life-boat, which is fitted up with mast and sails as well as oars. Meanwhile the storm grew worse and the wind, which was off shore, grew more violent every moment. He ordered the crew to launch the boat—but they hesitated. They were men who had risked their lives in a hundred brave adventures, but now they paused. They looked at the hungry sea running so high, and off to where the breakers thundered on the shoals and they listened to the roar of the storm. Then one of them

spoke: "Captain Pat, it's no use with that wind. We can launch the boat and we can reach the ship, but we can never come back." There was silence, except for the wail of the storm growing louder, then Captain Pat said: "Boys, we don't have to *come back.*"

The crew looked into the flashing eyes of their Captain, they understood, and as one man they launched the boat. They reached the wreck, took off the survivors and the wind changing a point or two, after nine hours of the most heroic toil, they got back to the Station. And the Captain's words, "Boys, we don't have to *come back,*" are repeated by men at all the Life Saving Stations on both our coasts wherever there are dangers to run, deeds to do, and lives to save.

You would like to have done it, wouldn't you, boys? Not many can do a thing like that, but there is a hero's job waiting for you if you have the hero's spirit. The calling of the ministry doesn't sound as if it offered you that chance, does it? It seems rather dull and commonplace. Still it is the hero's job, for like every hero's work it means a life of service. It may send a man to the Home Mission field in the great Southwest where his hard work and his discomforts will far outnumber his pleasures—but did you ever hear of a hero in an *easy* place? It may send him to the twilight land of Africa, to the cold North or to the hopeless and wicked of our own cities. But suppose it does and you have to stick it out and you never come back to a life of pleasantness among friends, loved ones and easy goodness. Boys, you don't have to *come back!* It will not matter, if only you have given your life in service to God and your fellowmen and joined the immortal band of the "unreturning brave."

[This thrilling story was written by one of the gifted daughters of our own church, and is one of eight stories of like merit in the "Chance for Boys" series. They are all placed together forming "A Pocket Full of Gems." The whole series may be had from The Executive Committee of Christian Education and Ministerial Relief, Henry H. Sweets, Secretary, 122 Fourth Avenue, Louisville, Ky., for three cents, or they will be sent free of charge to any boy in the Presbyterian Church in the United States, whose name and address are furnished the office.]

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1 TO DECEMBER 31, 1911

THE General Assembly has requested the churches to raise $909,000 this year for the work of her four Executive Committees and the Bible Society. Of this amount $129,000, or 14 per cent. is for the work of this Committee, to be divided: One-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth for Schools and Colleges. In addition to this the Assembly requests that $185,877.01 be added to the Endowment Fund—making it "at least $500,000 as soon as possible."

Regular Causes.

All Causes.—Of the $129,000 asked by the General Assembly for all these causes for the year, we have received $49,576.14. During the same period last year we received for all causes, $58,463.28—a decrease of $8,887.14. This leaves a balance of $79,423.86 to be raised by April 1st.

Education for the Ministry.—Amount requested $43,000. Amount received first nine months of year: Churches, $11,323.33; Sabbath-schools, $258.51; societies, $348.77; individuals, $433.50; legacies, $324.53; refunded by candidates, $382.50; miscellaneous, $184.91; total, $13,256.05. Total amount received in same period last year, $18,619.08. Decrease, $5,363.03. Amount yet to be raised for Ministerial Education, $29,743.95.

Ministerial Relief.—Amount requested, $64,500. Received, April-December: Churches, $12,024.43; Sabbath-schools, $418.18; societies, $77.80; individuals, $333.50; interest from Endowment Fund, $10,764.78; legacies, $206.44; refunded, $25; miscellaneous, $153.97;

total, $24,004.10. Received during same period last year, $27,499.88. Decrease, $3,495.78. Amount yet to be raised for Ministerial Relief, $40,495.90.

THE HOME AND SCHOOL.—Amount requested, $12,900. Received, April-December: Churches: $3,299.89; Sabbath-schools, $484.92; societies, $378.36; individuals, $1,556.82; legacies, $68.10; board, rent and tuition, $4,798.94; miscellaneous, $21.52; total, $10,608.55. Received during same period last year, $10,748.22. Decrease, $139.67. Yet to be raised for the Home and School, $2,291.45.

SCHOOLS AND COLLEGES.—Amount requested, $8,600. Received, April-December: Churches, $1,608.80; Sabbath-schools, $42.42; societies, $22.54; individuals, $10; miscellaneous, $23.68; total, $1,707.44. Received in same period last year, $1,596.10. Increase, $111.34. Amount yet to be raised for Schools and Colleges, $6,892.56.

SPECIAL FUNDS.

SCHOOLS AND COLLEGES—LOAN FUND.—No special amount requested. Amount of Fund March 31, 1911, $4,956.17. Received, April-December: Churches, $0.50; societies, $400.50; individuals, $575; miscellaneous, $76.53; total, $1,052.53. Received in same period last year, $1,360.84. Decrease, $308.31. Total amount of Scholarship Loan Fund, $6,008.70.

ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular collection is given to this Fund. Amount requested, $500,000 as soon as possible. Of this amount $304,810.25 had been received up to March 31, 1911. Received, April-December: Churches, $1,209.70; Sabbath-schools, $76.45; societies, $100.19; individuals, $1,422.65; legacies, $6,496.75; miscellaneous, $7; total, $9,312.74. Received in same period last year, $5,339.80. Increase, $3,972.94. Total amount of Endowment Fund, December 31, 1911, $314,122.99. Amount yet to be raised, at least $185,877.01.

If you have any money in your treasury for this work, please get it to us at once. Our needs for funds are very great and our treasury is practically empty. Please send remittances to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

SCALING APPROPRIATIONS TO CANDIDATES

FOR the past seven years the maximum amount of appropriation has been one hundred dollars a year to each candidate who certified that he needed that much after drawing to the limit on his own and his family's resources.

Until last year we were able to pay the full amount appropriated to each. In answer to the prayers of God's people there has been a steady increase in the number of candidates for the ministry. As the cost of living has been steadily advancing a larger number have been calling upon the Church for aid. The surplus which we carried over for several years was exhausted two years ago, and last year we were able to give each applicant for aid only $82.50. There has been a considerable falling off in the contributions to this work for the first six months of the current year. Unless there is a large increase in the next six months the amounts must be scaled even more than last year.

Many of these candidates are receiving the aid as a loan, and will repay it either in money or on the mission fields of the church—all expect to devote their whole lives to the service of Christ and our Church.

We were called upon by the Presbyteries to render aid to 285 candidates last year to the amount of $23,371.08. From present indications it appears that even a larger number are to request assistance this year.

Men for the ministry were never more greatly needed, and we should help these men to get into the work as soon as possible.

THE ASSEMBLY'S HOME AND SCHOOL

BY MR. S. W. SOMERVILLE, SUPERINTENDENT

ABOUT eighteen years ago the Assembly's Home was established at Fredericksburg, Va. Its aim and object is the education and maintenance of the children of deceased ministers and of missionaries. The founder was the sainted Rev. A. P. Saunders, D. D., one of our missionaries to Greece. This institution has been a blessing to the church in many ways. It has been the means of an education to many sons and daughters of our deceased brethren who could not have been educated otherwise. It has strenghtened the hearts of living ministers. It has solved a problem for the missionary in providing a place where his children can be educated under the care and direction of the church. We present pictures of "Scotia", the Home for boys; two pictures of the Dormitory for Girls, "Smithsonia," where some of the faculty lodge, and College Building. The picture of the College Building is an object lesson, showing how very much we need a new one. This institution is now under the control and direction of the Executive Committee of Christian Education and Ministerial Relief. Surely it deserves the support and sympathy of our Church.

Fredericksburg Home and School College Building; and Girls' Dormitory.

All funds should be remitted to Mr. John Stites, *Treasurer,* Fifth and Market Streets, Louisville, Ky.

JANUARY OFFERINGS

The following offerings were received during the month of January: Education for the Ministry, $2,811.35; Ministerial Relief, $6,577,24; Home and School, $3,556.41; Schools and Colleges, $305.94. Total, $13,250.94. Total for January, 1911, $15,158.88. Decrease from last year $1,907.94. Endowment Fund of Ministerial Relief, January, 1912, $328.-55; January, 1911, $1,723.97. Decrease from last year, $1,395.42; Schools and Colleges, Loan Fund, January, 1912, $429.41. January, 1911, $241.79. Increase over last year, $187.62.

FOREIGN MISSIONS

Rev. H. F. Williams, D. D., Editor, 154 Fifth Avenue North, Nashville, Tenn.

CLOSING THE YEAR—THE MONTH OF MARCH, 1912

THE last month of the fiscal year of the Executive Committee of Foreign Missions is always one of intense interest—usually of much anxiety. The conditions this year are such as to make the month of March one of the most, if not the most, critical of any one month in the record of the Foreign Mission activities of the Southern Presbyterian Church. The offerings made in advance of the amounts contributed last year will be the only source of the further decrease of the debt. The Executive Committee has been greatly encouraged by the letters from pastors, women's missionary societies and individuals, expressing a profound interest in the payment of the debt. The Church papers have taken an appreciated interest in the offering for this purpose. Is not this the opportune time for pastors to lay upon the heart of the Church the great call and grave responsibility of the Church membership in the present crisis? It is not only the debt, as important as that is, that should be considered. The calls are sounding out from the mission fields with an urgency never equaled since we began our Foreign Mission work in 1867. There is not one of our ten missions but what can make a justifiable appeal for reinforcements and increased equipment. So great is the crisis with some of the missions that the question has been raised as to whether or not we should sound a retreat and give up important stations, so great is the pressure and so distressing the need of workers. We are in fullest sympathy with those who have expressed themselves, both in the home Church and on the foreign field, as believing that retreat is not to be considered. It is well to remember the story of the drummer boy, who, when bidden by the commanding officer to sound a retreat, said, "Sire, I cannot beat a retreat, but I can beat a charge." "Beat the charge," said the general, as the story goes, and the charge was sounded and the victory won.

But the demand of the present is not what we are going to do in the future, but what are we doing now, in this month of March, 1912, toward supporting our missionaries, lifting the load of debt, sending the sorely needed reinforcements, and providing for the increased equipment absolutely necessary to hold and occupy fields already opened.

There is necessity, not only for a generous spirit of giving in the Church, but it is also of utmost importance that funds in the hands of the treasurers of all the foreign missionary agencies of the Church shall be remitted at the earliest possible date prior to March 31st, the day on which the books are closed for the fiscal year. The following out of this last suggestion would, in itself, bring into the treasury of the Executive Committee an amount much in advance of former years.

Along with the financial call there is the call for prayer. Specific petition should be made for the Foreign Mission agencies of the Church, including prayer for deepened interest and larger giving, and a blessing upon the work and the workers who represent us in our share of world evangelization. Let prayer, giving, and sending be the watchwords for the month of March, 1912.

THE TREASURER

As has been previously stated in these columns, Mr. W. H. Raymond, at the urgent request of the Executive Committee of Foreign Missions, has been Acting Treasurer for a number of months. The selection of a permanent Treasurer has been under continued and energetic consideration since the meeting of the General Assembly. At the January meeting of the Committee, after a thorough consideration of the matter of a permanent Treasurer, it was decided, in view of the marked success of Mr. Raymond in organizing the financial department, which has received the expressed approval of many in the home field and the missionaries, it was voted to elect him as permanent Treasurer until the meeting of the General Assembly, when the terms of all the executive officers expire. No member of the Executive Committee has been as fully acquainted with the details of its work as Mr. Raymond. Since he has been Acting Treasurer he has further acquainted himself with the financial department, and it will be gratifying to his many friends at home and on the field that, after full consideration, he has accepted the position and is in charge of the business affairs of the office. Correspondence relating to financial matters and remittances should be addressed to W. H. Raymond, Treasurer, Executive Committee of Foreign Missions, 154 Fifth Avenue, North, Nashville, Tenn. In this connection a further request is made that drafts, money orders, etc., should be made payable to Mr. Raymond. To insure proper entry on the books and correct monthly and annual statements of receipts, it is important that when remittance is made the name of the church, Sunday-school, or society in the church to which credit should be given, should be carefully stated. It will also aid in making correct and prompt acknowledgment if remitters will indicate whether the writer is "Rev.," "Mrs.," or "Miss," giving street number, or rural route address.

A WORD OF APPRECIATION

We have many reasons for holding in grateful remembrance the missionaries on the field. The editor of the Foreign Mission Section of this magazine feels himself under many personal obligations to missionaries it has been his privilege to meet, both on the field and in the home country. To the whole missionary body he is also under a debt of appreciation for their letters, both personal and written for publication. During the past few months an increased number of requests for communications of various kinds have been made, to which there has been generous response. All missionaries who have, by letters, reports, photographs, etc., contributed to the interest of this department are held in grateful remembrance. Our only request is that the friends will keep us under the same debt of obligation by continuing the good work which is essential to the presentation of the cause to the home churches through the columns of THE MISSIONARY SURVEY, and in carrying forward the plans now being put in operation for systematic missionary education in the churches and Sunday-schools.

IBANCHE STATION, CONGO

A letter just received from the Congo Mission states that at the last annual meeting it was decided to change the spelling of Ibanj to Ibanche. This change of spelling is adopted because there has been some confusion in the minds of the post office officials, because the French and Belgian way of spelling the name is given in accordance with the change as above. This change will be noted in THE MISSIONARY SURVEY, and can be adopted by persons corresponding with the missionaries at Ibanche.

"THE MISSIONARY SURVEY"

It is gratifying to learn through Mr. R. E. Magill, Secretary of the Committee of Publication, of the widespread interest in THE MISSIONARY SURVEY, with the rapidly increasing subscription list. Letters are received in our editorial office expressing pleasure in the combined magazine.

Pastors are moving to put a copy in every family of their churches, and the devoted women, always to be depended upon, in the missionary societies are doing a very large part in increasing the number of readers of the official organ of all the Executive Committees.

THE LAYMEN'S CONVENTION

This issue of THE MISSIONARY SURVEY goes to press too early to admit of a comprehensive report of the Laymen's Convention at Chattanooga, February 6th-8th. In our next issue we purpose having a full report of this Convention; in a measure, the Foreign Mission Department of THE MISSIONARY SURVEY for April will be a Laymen's Convention Number.

THE FIRST GENERAL ASSEMBLY OF KOREA

After September, 1912, we shall have report of the meeting of the first General Assembly of Korea. It will be composed of representatives from seven Presbyteries. This is good news for it means a great step in advance toward the winning of Korea to Christ by the Koreans. The development of the native Church in all our mission fields, and its progress toward self-government, is the most encouraging evidence of the wisdom of the missionaries in supervision, and of the ability and stability of the native Christians.

THE REFORM MOVEMENT IN CHINA

During the reform movement that was undertaken in the later years of the life of the Empress of China, an edict was issued directing the cutting off of the queue. This raised such an excitement that the edict was recalled. A striking evidence of the great change in the minds of the people, expressed in the present revolution in China, is shown by such items as that we take from one of the Chinese papers, in which the account is given of the action of the National Assembly adopting a memorial recommending all Chinese to cut off their queues and adopt the Gregorian calendar for official use in China. The President of the republic of China, so-called, Dr. Sun Yat Sen, in his communication to the people has stated that the New Year is to be changed from the Chinese New Year to January 1st. These are but indications of what would seem impossible changes in China to even the most superficial observer a few years ago. It should be added that all of these remarkable changes are evidences of the result of the work of the missionaries who have toiled these more than one hundred years in China, and that it is the opening door of opportunity to the evangelical churches of all lands for the evangelization and Christian education of the future governors and the people of the Middle Kingdom.

THE SEVENTH WORLD'S SUNDAY SCHOOL CONVENTION

The official call for the Seventh Convention of the World's Sunday-School Association to be held in Zurich, Switzerland, July 8-15, 1913, has been issued. At the last Convention held in Washington City, May, 1910, among the seven thousand delegates were nearly two hundred foreign missionaries. The theme of the Zurich Convention will be especially interesting to those directly connected with foreign missions. This theme will be "The Sunday-School and the Great Commission." In the official call it is said of this theme, "As we fit the occasion to His great world purpose through the Convention what may not God be able to say to the nations?"

FAMINE CONDITIONS IN CHINA

The interest in the revolutionary movement in China has somewhat eclipsed the well-nigh desperate famine conditions that prevail in different sections of the country. Mention has been made of the great suffering that has resulted from the overflow of the Yangtze River, and also of the continuous suffering of the people from

the famine conditions along the Grand Canal north of Chinkiang. A committee has been formed known as the Central China Famine Relief Committee, organized with headquarters at Shanghai. This committee is composed of eleven Chinese and eleven foreigners. At a meeting of this committee it was stated that, as experience has taught, to give money alone is useless, as it will only temporarily relieve the wretched condition of the people and increase the habitual dependence upon charity. This committee proposes, as far as possible, to suggest ways of extending relief by giving employment to the destitute. It is estimated that at least two million people were more or less affected by famine conditions. It is officially stated that the section on the Yangtze above Chinkiang covered an area of thirty thousand square miles. In this region there were no crops for five years of the past eight years. The conditions this year are therefore worse than ever before. Our missionaries of the North Kiangsu Mission, located along the Grand Canal, report great suffering among the people. It is an encouraging fact that the Chinese themselves are organizing to give relief, and that the natives and foreigners are uniting in their efforts to supply food and employment to the perishing people. All these conditions lay heavy burdens upon the missionaries.

THREE GATES TO TEMPLE OF HEAVEN.
Peking, China.

THE SYNOD OF THE CHURCH OF CHRIST IN JAPAN

All the Presbyterian bodies having missions in Japan have united in one ecclesiastical organization. The report of the last meeting of the Synod, held last fall, contains some interesting items. There were in attendance upon the Synod seventy-seven full, and thirty-seven corresponding members. There are 276 Sunday-schools in the churches of the Synod, and that this important branch of the work might be further developed, a Sunday-school alliance was formed. The work in Manchuria is under the supervision of the Synod, and it was decided to organize a Presbytery in Manchuria. To commemorate the fiftieth anniversary of the evangelical Church in Japan it was decided to hold special services during 1912. The Home Mission work of the Synod was fully discussed. By a close vote it was decided that a mission church should not be organized until there were more than fifteen communicants and the contributions amounted to more than 60 yen ($30) a year. The churches of the Synod are now in three groups: 1, Those too small to meet the above requirements; 2, mission churches under the above conditions that receive aid; 3, those that attain full rank as churches when they become financially independent. The total number of members of all the Presbyte-

rian churches in Japan was reported as 18,889.

PORT ARTHUR

When Port Arthur is mentioned we at once think of its military history. A visitor to this once great battlefield would not see as many striking evidences of a military fortifications as he might expect. What was formerly headquarters of the Russians during their occupancy of this capital city of Manchuria are now used for educational purposes. The schools are of the highest grade. The Red Cross hospital is also in one of these buildings. A mission work has been established by the Presbyterian Church of Scotland for the Japanese. In view of the importance of the city itself, and for Japanese Christians going into Manchuria, this mission occupies a prominent field. The mission has formerly occupied a rented building, but an effort is now being made to secure mission buildings. It is planned to have a church building in the old town and a chapel in the new city, some two miles away.

REV. P. R. LAW, D. D.

The telegraph despatch announcing the sudden death of Rev. P. R. Law, D. D., editor of the *Presbyterian Standard,* was most distressing news. He was the helpful friend and adviser of the editor of the missionary publications of our Church. He was beloved by all who knew him. It is gratifying, though not surprising, that both the religious and secular papers have contained editorial items of appreciation. He was a faithful worker and has entered into the reward following a life of devotion to Christ in the different positions of pastor, teacher, and editor which he occupied during his life-time.

Rev. J. R. Bridges, D. D., has been secured by the *Presbyterian Standard* as editor of the paper until the permanent successor of Dr. Law has been chosen. The announcement truly says, "The previous experience of Dr. Bridges as an editor of a religious paper and the management's personal knowledge of his native ability and accurate scholarship furnish ample evidence of his eminent qualification to assume this control of the *Standard.*"

WAR AND FAMINE IN CHINA

Under the title of "War and Famine in China," an appeal for aid is issued by the Central China Famine Relief Committee. This committee is composed of a large number of foreign and Chinese representative men. The Red Cross Society of China is also making earnest appeal for subscriptions to alleviate the great amount of suffering caused by the present war operations in China. The statement is made that both the Revolutionist and Imperialist armies are dependent upon voluntary assistance for relief of the wounded, and a large amount of medical and surgical stores are requested to be sent to the front as soon as possible. The Chinese are acting jointly on committees with the missionaries and other foreigners. The director general of the Red Cross Society in China is Mr. Shen Tun-ho. On this committee we notice the name of our own Dr. S. I. Woodbridge.

A MISSIONARY-READING CAMPAIGN IN THE SUNDAY SCHOOL

In *The Sunday-School Times* of December 23, 1911, an account is given of a missionary-reading campaign in a Sunday-school that was an immense success. The Sunday-school numbered 350. In thirteen months after the beginning of the missionary-reading campaign there were 151 regular readers of missionary books. We have not space to quote the description of how the work was done. In substance it consisted of a downright earnest effort made with tactfulness and discrimination to secure the reading of missionary literature in the intermediate, junior, and senior departments of the Sunday-school. We have received many letters from Sunday-school superintendents and teachers in which the statement is made, with varying degrees of emphasis, that it seems impossible to interest the Sunday-school, as a whole, in missionary reading. The

fact is that missionary literature supplies the kind of reading that appeals most strongly to youthful minds. The trouble is that we have not studied out and intelligently worked a method adapted to the different grades in the Sunday-school. It takes work, and hard work, but it pays.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL

In the near future Sunday-school superintendents will be asked to enter upon a plan which will be simply introductory to what we trust will be a systematic campaign for missionary training in the Sunday-school. In this connection we commend most heartily the use of "Missionary Methods for Sunday-School Workers," by George H. Trull. Send fifty cents to our Presbyterian Committee of Publication at Richmond, Va., or Texarkana, Arkansas-Texas, to secure a copy of the book. There are suggestions in chapter twelve that will enable any determined superintendent, his teachers co-operating, in at least making a beginning in interesting the school in missions. It perhaps ought to be said that in almost every case where missionary education has been introduced in the Sunday-school the line of approach has been along that of missionary biography. In the biographies of missionaries there is a heroic element that appeals to the young.

THE UNIVERSAL DUTY

There are frequent specific references to Foreign Missions in the editorial columns of *The Sunday-School Times*. We like the ring of the following editorial paragraph relating to the universal duty of bringing Christ to the whole world, and commend its prayerful reading to all, but to Sunday-school teachers especially:

"No one needs a special call to do his duty. Yet there are great and universal duties which Christian men seem strangely averse to entering upon unless they feel that they have received a special call. One of the duties is to bring Christ to the whole world. Every one ought to have a share in this: by prayer, by money support, and by actual service, up to the point where God forbids going farther. Yet many slight this duty because they say they feel no special call to it. 'The last thing in the world for which a man needs a special special call,' says Robert E. Spear, 'is that which was first in the heart of Christ,—the salvation of the whole world.' Is God forbidding you to pour out your life directly and wholly for the saving of the world? Unless he is. Christ has made plain your joy and privilege."

FOREIGN MISSIONS AT HOME

In February, 1911, a Young Men's Christian Association Conference was held in Japan. The two men who have accomplished the largest things in Association activities in Japan, and made a profound impression on the delegates, were young men who had been educated in the United States. They both stated that their interest in the work, and devotion to it, were the result of the influence of individual men on their lives while they were in America. Suppose it were necessary for a young man of the United States to go into a foreign country, like Japan or China, and enter one of the educational institutions in either of these countries and be entirely separated from fellowship with men of his own country. He would be a lonely man. He would not only find himself lost in his medium of communication, but he would be among men of a race with different customs than his own. There is no loneliness greater than that of being among a foreign people who have no special interest in you as a traveler, and with whom it is impossible to communicate other than through signs. Let the condition be changed and transfer the young men from China and Japan, as they have been by many hundreds, to educational institutions in this country. Here is the supreme opportunity of foreign mission work in the home country, not only by students, but by Christians generally. Who will attempt to estimate what Mr. Alpheus Hardy and his wife did for Japan when they helped to shape the life of a man like Joseph Hardy Neesima? Mr. and Mrs. Hardy could do nothing in personal service for Japan, but Neesima, as it has been well stated, could help to shape the destiny of the Empire. There

is an enlarged view to be taken of this subject if we consider the foreigners of all nations that are pouring into our country, not by thousands, but by millions. The work among these heathen peoples is not done under the direction of the Executive Committee of Foreign Missions, but is properly committed to the Committee of Home Missions. The Home Mission Committee has a tremendous appeal for foreign missionary interest in an increasingly large element of our population. Every foreign convert to Christ who goes back from this country to China or Japan, or "the uttermost part of the earth," is the best living witness of the grace of Jesus Christ. It may be further remarked that these facts show how intensely and inseparably woven together are all the causes that stand for the evangelization of the whole world.

THE YANGTSE FLOOD AND FAMINE

The Committee of Reference and Counsel representing the Foreign Mission Conference of North America issued an appeal for intercessory prayer for the people of China. In this call for prayer is the statement of the condition of the people following the Yangtse River flood.

"Vast areas have been inundated in the provinces of Nagnhwei, Kiangsu, and Hunan, the two former facing desolation and famine for the third time in five years. The Yangtse River is forty-five miles wide 250 miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of $15 per family, or ten times more people will die of starvation than of wounds in battle. Let us pray that the horrors of famine and pestilence may be abated, and that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time."

THE SUPPORT OF CHINESE PASTORS, TEACHERS AND EVANGELISTS

It is appropriate that in the call for prayer in behalf of China that the Chinese pastors, teachers, and evangelists should be remembered, and that special mention be made of those who have been supported wholly, or in part, by the Christians on the field. The whole country has been convulsed by the civil war, and great sections of the Empire have suffered untold misery and wretchedness as the result of flood and famine. The support given to the native Christian workers cannot be maintained by the people impoverished by flood and famine and the disturbance of business. Not only is this true, but in the flood districts the church and school buildings have been swept away and families broken up by the war. It is indeed well when we are praying for our missionaries, and for the native Christians supported by the Missions, that we

CHINESE CANAL AND VILLAGE,
From "Along the Grand Canal."

should also remember the large number of others who, through the testimony and work of the missionaries, have built up self-supporting churches, but are now in the greatest need on account of war conditions. It must also be taken into account that there will be now an additional call upon the gifts of the people for the support of the work in China. There will be greater need in the fields where the Chinese workers have been supported, in whole, or in part, by the Mission, and even a still greater need among those that have hitherto been self-supporting, but now for a season must have outside help to rebuild their churches, schools, homes, and support all classes of hitherto self-supported pastors, teachers, and evangelists.

MISSIONS IN CHINA

In the call for prayer referred to in the preceding paragraph, the following statistics are given concerning the varied missionary work under the care of the missionaries in China. The evangelical denominations of the world having missions in China are represented by 4,299 foreign missionaries; 11,661 Chinese ministers, teachers, and evangelists; 3,485 stations and out-stations; 2,029 primary schools; 1,116 academies, colleges, industrial, medical, nurses' and normal schools; 170 hospitals; 14 orphanages; 16 leper asylums; 3 homes for untainted children of lepers; 11 institutions for the blind and for deaf mutes; 5 rescue homes for women; 100 opium refuges; 2 industrial homes; 1 asylum for the insane; 2,341 churches, with 278,628 members; a Christian community of 750,000, and property valued at millions of dollars—all this, not including the missions of the Roman Catholic Church. Our work has been greatly prospered; the growth in a decade has been 175 per cent.

CONDITIONS IN CHINA

The following extracts are taken from a letter from Rev. S. I. Woodbridge, Shanghai, written December 4, 1911:

"Our missionary ladies, with the children, are at Shanghai, or on the way. To-day the railroad is open to Nanking, as the revolutionary armies have taken that city. I hope our work there will begin again soon. Things look dark this morning, but the darker they are the brighter the Gospel will shine, so don't ever dream of giving up in China.

A WAYSIDE GAME,
China.

China, as a nation, is against the Manchu rule. All the Christians are full of new thought, and how can one blame them under the circumstanes? My principle is to keep the Church out of politics, but if you have to put 35,000 Chinese characters into a newspaper every week,—and as nearly all the readers of the *Christian Intelligencer* are Revolutionists—you can understand the delicacy of my position. I am in danger of getting something into the paper that will cause trouble.

Every Chinese has on his war paint; queues are going. I saw a new sign, 'Enlightened Barber Shop,' on the street to-day. The old order is gone and we are to have a new disorder for a while, and then a better China."

FIDELITY OF MISSIONARIES

Not only the religious world, but the secular as well, is expressing appreciation of the fidelity and devotion of the missionaries in China who have, without exception, so far as we know, remained at their stations, except in such cases as they have been directed to retire, either by the native authorities or the consuls of their representative governments. At Nanking, when all other missionaries were compelled to retire during the possession of the city by the Manchus, the large hospital of one of the Missions was kept open and the physician remained in charge under the Red Cross flag. Our represen-

tative, Dr. R. T. Shields, in the Union Chinese Medical College that is to be founded in Nanking, sent his family away and remained to assist in the work. In an issue of *The China Press,* which contains detailed accounts of the military movements at Nanking, there is a picture of the hospital, and it is stated that there were over 124 patients from among the wounded at the time the Manchu forces in the city capitulated to the Revolutionists. A correspondent of *The China Press,* published in Shanghai, has made admirable report of the military maneuvers and conditions around Nanking. In the same paper it is stated that following the capitulation of the Manchus the city resumed its normal conditions in a very brief time. While we have not had letters from our missionaries, it is supposed that by this time the men of the station have returned.

DOES FOREIGN MISSIONS GIVING INJURE HOME MISSIONS

REV. EGBERT W. SMITH

THIS hoary and ever-vexing question was investigated most thoroughly by one of the great Commissions of the Edinburgh Conference. Leaders in every communion, both clergymen and laymen, and from all parts of Christendom, were consulted.

The Commission reports that the similarity of the replies received is most striking, and that the very unanimity of opinion makes extended consideration of the subject less essential than it otherwise would be. Among the facts thus overwhelmingly established the following are specially important and timely:

It is a common fallacy, they report, that the wealth available for benevolent purposes and for the extension of Christ's Kingdom is a fixed quantity, and that contributions made to one object must necessarily leave less for others. This view rests on a mistaken notion of the nature of liberality. Charity, in Dr. Chalmers' phrase, works not by a process of exhaustion, but by one of fermentation. Lack of liberality is due to a failure to understand the joy and privilege of giving. When once the spirit of generosity has been awakened, it increases by exercise.

The conclusion reached by a large array of Church leaders is, that in every instance genuine interest awakened in Foreign Missions increases the spirit of practical beneficence for every other worthy cause. In a word, the spirit of beneficence once aroused and developed necessarily and always produces fruit after its kind.

An eminent leader says: "It has been my constant experience and observation, that where a church becomes thoroughly interested in the work of Foreign Missions, the other collections share in the general spirit generated by missionary enthusiasm. I have never known any other good cause to suffer in the church on account of anything that was done by that church for missions." Another says: "The spirit of missionary endeavor is essential to any large work done by a local church."

The Superintendent of City Missions in one of the large cities of New England stated that he never made appeals in churches that gave nothing for Foreign Missions, since they could not be induced to give anything for the city. He added: "After thirty years of experience, I can say that, without exception, the church that gives most for Foreign Missions can be relied upon for the largest gifts to city work."

Another collector of funds for a worthy mission cause at home says: "I utterly fail to arouse interest in churches that have not been indoctrinated with the Foreign Missionary idea. It is the Foreign Missionary appeal that opens the heart and the purse, and then all the rest of us share in the awakened liberality."

A bishop writes: "The Foreign Missionary zeal would seem to be the thermometer by which to test the benefactions of the Church."

The number of Christian leaders is legion who say: "The people who do most for Foreign Missions are the people who do most for everything else, both for Home Missions and for home charities." A volume could be filled with testimony in detail upon this point.

CHRISTIANITY AND ISLAM

ANTON VER HULST

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ANY discussion of this subject falls naturally into two parts: The fact and the problem. Both are appalling in what they reveal.

One of the pleasant fancies a famous mediaeval scholar engaged in was the elaboration of a perfect system of dualism. The two opponents in his system were God and Satan; their battle-ground, the human heart. Had this scholar of revered memory been seeking an illustration, he could not have found a more apt one than the history of Christianity and Islam. Mohammedanism is superlatively the religion of the devil. It was born in the mind of a man possessed of the Evil One; it was conceived with devilish ingenuity, and excuted with fanatic cunning. It is a house of falsehood, built on a foundation of mingled truth and lies. It fetters all the inspirations of true manhood; it annuls all that is sacred in pure womanhood: it deifies lust and murder. But even this Satanic system has its grain of truth.

"Wherever the spirit of man has gone,
Groping after the Spirit Divine,
Somewhere or other it touches the throne."

The god of Islam is a one and only god. In every one of its one hundred and twenty sects there is but one creed, one battle-cry, one philosophy—"Allah is Allah, Mohamet is his prophet." Under that caption every Mohammedan aggression continues.

For Islam is aggressive. Dr. Samuel Johnson once said, "There are only two factors in the religious world, Christ and Mohamet." Then it was a rhetorical exaggeration, to-day it is a reality. There flies not a flag but that it shelters a mosque. Five times a day there pray towards Mecca untold thousands—American Filipinos, Russian Tartars, Chinese Mongolians, Parisian Turks, English East Indians, Dutch Malays, Spanish Moors, dish-faced Africans, and deluded London society women. And the work goes ever on. The Orient is a ferment of intellectual unrest, and Islam is on the alert. In India the low caste is awakening, and the light they see is Islam; in Japan, Mohammedanism is supplanting the old religion in the minds of the masses, as Atheism and Materialism are doing in the minds of the studentry; Russia is on the eve of an intellectual dawn, and among the discordant voices announcing it the Islamic press is the most insistent; in the East Indies Mohammedanism far outstrips Christianity in territory; Africa will be the final battle-ground between the false prophet and the Christ.

The success of the Crescent admits of no gainsaying. J. Cameron Lees, of Edinburgh, in 1881 estimated the number of Moslems at 175,000,000—those under extra Mohammedan sovereigns numbering 41,000,000. In 1907, at the Cairo Conference, a report prepared by world-famed experts placed the number of Moslems at 232,734,000, not numbering unknown hordes in China, India, and Thibet. To-day those under extra Moslem rule total 61,000,000.

Such are the most patent facts. Perhaps the problems may present new aspects if considered from the proselyte-to-be view point. Christianity demands belief in the Trinity, the Moslem answers, "God is a one and only God." In view of this, to speak of Unitarian missions to the

Mohammedan world would be to utter sublimest irony. To the pagan and the savage the Christian preaches, "Peace on earth"; the Moslem answers, "Blessed is he that slayeth the unbeliever; his spoil is thine." "Crucify in the flesh," is the Bible's teaching; the Koran answers: "Deify your sensual pleasures." Christianity pictures a city supernal, a kingdom of peace and song and purity; Mohammedanism paints in gaudy colors eternal pleasures in the Garden of Houris.

The requirements necessary to become a citizen in the Kingdom of our God are a pure heart and an inner regeneration. Mohammed's opposing requirements are mechanical and tangible—alms, fastings, pilgrimages, prayers, and ablution.

The startling spread of Islam is not wonderful. Christianity sends forth stated missionaries, few in number, poorly supported. Islam sends out thousands of fearless fantics yearly. Our medical missionaries are successful, it is true. The Mohammedan comes with two alternatives, conversion to Islam or death and slavery. Christian missionaries are ever hampered by the ungodly camp-followers of civilization; every Moslem, from slave to Sultan, is a zealous disseminator of the faith.

The only way to balance and over balance the ledger for the Kingdom where it touches Islam, is to preach and teach the fact of Jesus Christ, "And he said unto them, Go ye into all the world and preach the gospel to every creature."—Mark 16: 15.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."—Matthew 9: 37.

EIGHT HUNDRED MISSIONARIES AND A MILLION DOLLARS A YEAR

DR. W. H. FORSYTHE

GOD is calling upon our Church and people to discharge the duty that is upon us, by giving the Gospel to the people given to our Church to evangelize now. Delay means death to many without the light. May their blood not be upon us.

General Assembly after General Assembly has called upon the Church for eight hundred missionaries and a million dollars a year to support the work. And we believe it is a reasonable and practicable thing to do. Among the thousands of Christians in homes and churches and schools, with opportunity for education and training in Christian service, with life and health and all the gifts of God there are, we believe, workers enough.

God is blessing our land as no other in material things. He opens His hands and year by year pours out a harvest so vast that it passes the imagination of man to conceive its magnitude, and its value in silver and gold. One single cotton crop means some thousand million dollars to the South. And this is only one of a number of crops that yearly enrich the nation, while mining and manufacturing and commercial interests add yearly vast sums to the national wealth. The annual increase alone in the values of homes, and farms and business interests reaches a sum beyond conception. And a great part of this wealth is in the hands of Christian people, and many of these are Southern Presbyterians. We believe there is money enough.

Then when we remember the measureless power God has put in the hands of His people in daily prevailing, intercessory prayer for the coming of His kingdom, we believe there is power enough.

What, then, is lacking? Why is the work not done? Why the delay? Let each Christian carefully answer this question in prayer to God.

IF THY RIGHT HAND OFFEND THEE

REV. H. W. MYERS
Kobe, Japan

HIDETARO HISANO is a name that is well known to the police, and in the under-world of Japan. He is a genius at making money in his own way, but, unfortunately, at the expense of somebody else. His especial way was by gambling, and he was simply a genius in the manipulation of dice. He could take the dice, loaded or unloaded, and make them fall any way he chose in a way that looked like magic. He could throw the dice in a cup and tell by the sound what numbers were up. So it naturally came about that he became a sort of prince among gamblers, and won large sums wherever he went. He was even called by telegram to help members of his fraternity out of trouble in many cases.

But gambling always carries with it drinking and profligacy, and it is a wise policy in Japan that forbids it entirely, and sends the gamblers to prison whenever the police can get their hands on them. Hisano had plenty of money,

FACULTY, KOBE, JAPAN, PRESBYTERIAN THEOLOGICAL SEMINARY.
(Reprinted by request).

and he used it freely to his own hurt. During an illness brought on by a drunken revel, a copy of the New Testament was put into his hands, and he read it through with great interest. The Lord carried the message home, and he became an earnest Christian, and later a Bible colporteur.

It is said that there is no bad habit in the world that is harder to overcome than the gambling habit, and Hisano found that this was true. He was beset by his old friends from every quarter, and his talents became his temptation. One day he read in the Gospel of Matthew, "If thy

right hand offend thee, cut it off and cast it from thee." It was the third finger of his right hand that could grip the dice and make then fall as he wished. It was this finger that caused him to stumble, so taking the Lord at His word, he cut off the offending finger and cast it from him. To-day he is living a happy, useful, Christian life, selling the Word of God, and witnessing to small and great the power of the Lord Jesus to save.

AN INTERESTING EPISTLE

REV. WALTER McS. BUCHANAN,
Kobe, Japan

LAST week at the examination of an applicant for baptism, the question was asked what first led him to look into Christianity; the reply was prompt and positive, "My friend A's life." Mr. A's life is a living epistle and interesting (2 Cor. 3: 3)—so interesting that those around him read of Jesus before they know or care to know anything about the Bible. Let me give just two incidents from this epistle; they both occurred in his boarding house.

He took board in a family that used to be in better circumstances, but the father has lost his position as school teacher and the little amount laid by was soon eaten up by the family, and under the stress one of the children committed suicide—a girl about fifteen. They did not have room enough to open up a regular boarding house, but just took one or two boarders to try thereby to replenish their own flour barrel. This being so, the board was poor—so poor that most young men would soon leave. But not so Mr. A.; he stayed because the family was poor. What cared he about poor rice, poor fish, poor meat or no meat, and but few vegetables, if only the family was helped! This looks like the genuine article, doesn't it? It rings true not merely on some special occasion when the mind is alert and the heart is stirred, but at all times.

The second incident was more exciting. On returning from work one day the mistress of the house met him at the door crying for help. She hurried him in, urged him up stairs, opened the door, and there, right before him—determination written on his face, in the attitude, in the very act of committing suicide—was the master of the house! What could he do? The man was half demented from despondency and despair—razor in hand, determined to rip himself open. Action must be prompt. Straight up to the determined man he goes; seizes the hand that held the razor, and began quietly to talk to him: "Friend, what is the matter? What is your trouble" etc., etc. Then he went on to tell him of God's love and of Jesus, our Saviour and true Friend. The would-be-suicide got quiet; he was touched, he was saved from that horrible end.

This young man is just one of the young men of one of the chapels here in Kobe. In the presence of such young men, who would ask the question, Do missions pay—are they worth the Church's men and money?

I do not give his name since I do not think he would like it. He is a quiet, unassuming young man who seldom makes a talk at prayer-meeting, though he frequently leads in prayer.

LIFE AND PEACE

REV. R. E. McALPINE
Nagoya, Japan

SOME twenty years ago, when we first began work in the city of Tokushima, for the whole of one winter the rioting and disorderly meetings were as bad as ever Nagoya could produce. One of the leading spirits in the disturbing at the chapel was a young school boy, Katayama, who was accustomed to throw stones and smash the windows during the meetings. Later, as the thirst for knowledge seized him, he came to our Mr. Price, asking to be taught English. In a year or two he was so entirely changed that he proposed to his stern mother (his father was now dead) to allow him to receive Christian baptism. For a long time she refused, but at last yielded, and for some years he was a consistent member of our church there, though never very earnest. Starting out in his life work as a teacher in the government schools, a few years later, he found himself in a country school out from Nagoya—a region where there was not only no Christian community, but where the most bigoted Buddhist forces gripped everybody, for a noted and great temple was in the town, and "thereby they had their wealth." Here Mr. Katayama began to miss his Christian fellowship and for the first time to value it at its true worth. Learning of our struggling little chapel in the town, he came to it, and with more earnestness than ever before, he began to actively take a share in the work. Through the students, the patrons and community heard of this government school teacher daring to not only attend, but actually help in the hated Christian service, and they began to stir in the matter. The principal cautioned him, but was promptly informed that religion is one's own private business; and if he didn't like that view, then Katayama's resignation was available any moment. But no resignation was desired, as he was too good an English teacher to be lightly thrown over. Later, when he was called to a school in our city of Nagoya, strong pleas were made to keep him. But he came on to us and cast in his lot with the smaller and more needy of our two churches for the express purpose of being more useful. He worked so faithfully and effectively with the pastor, that in a few years we were able to purchase a lot, erect a house of worship and support the pastor. Every Sabbath morning he was with his Bible class in the Sunday-school, in his place at the services, and often when the pastor was absent (at country appointments), Katayama San filled the pulpit most acceptably.

What a shock it was, may well be imagined, when last November a year ago, as we were in the midst of Sunday morning services, a messenger rushed to the church door and asked that some one come, for Mr. Katayama was dying! Springing on my wheel, I sped to his home, but already the swift, dread messenger was before me, and eternal peace had settled on the calm brow. Thus does the Gospel fill the soul and the entire being when given sway.

FINAL MEETING OF PRESBYTERY—DECISION TO FORM A GENERAL ASSEMBLY

[Korean Mission Field]

THE fifth annual meeting of the Presbytery of Korea convened at Taiku, September 17, 1911. The opening day was one of spiritual preparation. In the morning Rev. Eugene Bell, of Kwanju, led the service preparing the hearts of all for the communion service in the afternoon. After a sermon by Pastor Kil, Dr. Gale, of Seoul, the retiring Moderator, conducted the communion service. Rev. W. D. Reynolds, of Chunju, led the afternoon English service, and Dr. Clark spoke in the evening from Revelation.

PLOWING IN KOREA.

Dr. Reynolds was elected Moderator, filling this difficult position with a facility and impartiality most acceptable to all. At the roll call 173 responded, 116 elders and 57 ministers. This number was increased by the arrival of a number of late comers. The sessions were held in the Taiku city church, which seats over 1,000, and besides the regular delegates a large number of self-appointed delegates were in attendance and followed the proceedings closely. The church was generally quite comfortably filled, the attendance being the largest at the missionary addresses. Monday evening, Kim Moksa, of Puk Kan Do, spoke, and Tuesday evening, Han Moksa, of Manchuria, and Yi Moksa, of Quelpart, told of their work. One of the stirring events of the meeting was the solving of the problem at Vladivostock, when An Moksa was found as the additional missionary and more than 400 yen ($200) was given by the members of Presbytery toward his support.

The most important action taken was the decision to form the General Assembly of the Presbyterian Church of Korea. Seven Presbyteries were set apart. The first General Assembly will meet at Pyeng Yang, September, 1912, the place where the first Presbytery met. The basis of representation for the first meeting will be the same as at present, delegates to later meetings will be chosen on a smaller proportion.

The crowning event of the whole meeting was the ordination service. Seventeen men were ordained full pastors, two

were ordained as co-pastors, and five were ordained as licentiates.

This is the first time the Presbytery met in the southern part of Korea, and, although the majority of the presbyters had to travel further, the extra expense and trouble were justified by the benefits obtained. Those who came from a distance had an opportunity of seeing, better understanding the work, and of enjoying the fellowship and hospitality of their southern brethren. The coming of Presbytery was a revelation to the non-Christians, and an education and inspiration to the multitudes of unofficial delegates who had come from all parts of the province.

The last meeting of the Presbytery of Korea adjourned at 12 M., Friday, September 22, 1911.

MEXICO—A SURVEY—THE COUNTRY—RELIGIOUS CONDITIONS *

ON THE north the United States, on the south Guatemala, on the east the Gulf of Mexico, on the west the Pacific Ocean—such are the boundaries of the Republic of Mexico. To travel the length of the country from north to south would require a journey of 2,000 miles; from east to west, at the widest part, the distance is about 800 miles. The area of Mexico is 772,652 square miles—nearly ten times as large as Great Britain, or nearly equal in size to France, Spain, Austria, Lombardy and the British Isles combined. Lay a map of Mexico on a map of the United States and it would be found that the neighbor Republic is a little more than one-fourth the size of our country.

AQUEDUCT, City of Mexico.

Mexico has been called the Egypt of the Western Hemisphere. It has also been described as a vast cornucopia opening toward the north. It has often been said that it is the cornucopia of opportunity with the opening toward the United States. As a mission field it is generally regarded as most healthful. With the exception of the effect upon nervous people of the higher altitudes, and the fevers prevalent along the coast, the climatic conditions are favorable. A prominent

*From "*In Four Continents*, by H. F. W.

Mexican official has given the following somewhat enthusiastic description of his country: "As a whole the Mexican climate, if not of the most invigorating nature, is certainly one of the most delightful in the world. The zone of temperate lands—oceanic slopes—enjoy an everlasting spring, being exposed neither to severe winter nor to intolerable summer heats. In every glen flows a rippling stream. Every human abode is embowered in leafy vegetation, and here the native plants intermingle with those of Europe and Africa. Each traveler in his turn describes the valley in which he has remained the longest as the loveliest in the world. Nowhere else do the snowy crests or smoking volcanic cones rise in more imposing grandeur above the surrounding sea of verdure all carpeted with the brightest flowers. In these enchanting scenes there is still room for millions and millions of human beings."

The population of Mexico is approximately 13,000,000 people, usually divided into three classes. According to Dr. Beach, about nineteen per cent. of the people are Spaniards of pure, or nearly pure, white extraction. The Spaniard of Mexico is described as "forceful of word and praise, energetic in his movements, immensely vital, tremendously persistent and wonderfully enduring." The Indian race make up thirty-eight per cent. of the population, numbering about 4,800,000, of whom nearly two million are of pure blood. As a rule they lead a life of their own, mingling but not mixing with the other races; and are scarcely less slaves than were their ancestors under the Spaniards. The Indian is a poor worker, and unreliable, though, as a rule, tractable if well treated. Those not employed on estates usually live in communities resembling the old village communities of Europe. It should also be stated that some of the prominent men of modern Mexico have been pure-blooded Indians. Among them may be mentioned Juarez, the statesman, and Morelos, the soldier. The third element in the population is the mixed white and Indian race, which make up the largest section of society—some forty-three per cent.

As to the religious conditions of the present day, the Church and State are separated and theoretically perfect freedom of worship is possible. Ecclesiastical institutions are not permitted to acquire and hold real estate, and monastic orders are prohibited. "No religious instruction or ceremony is allowed in the public schools, and never is a prayer offered as a part of the program of a national celebration." There are many progressive Catholics who are awake to the freedom of the times. A great proportion of the Indian population hold to their old idolatry, having substituted their idols for images of Catholic saints. It can be truly said of the present conditions, as Abbe Dominic said of religious conditions in his day, "The religion of the country is a baptized heathenism." The knowledge of Christ is the only hope for this people.

A LETTER FROM MEXICO TO YOUNG PEOPLE

ELIZABETH McRAE,
Montemorelos, Mexico

I HAVE thought much about my many many little friends back in the States, since I came to my new home, and my first letter from Mexico shall be to you—not a long letter, though, for new missionaries soon find that they know so little that it is best to keep silent.

You have heard so much about the sacrifices suffered by missionaries and their narrow escapes, that when one goes home on a furlough, you view him with a certain awe because he has lived to tell the tale. Lest you should think that I am not having my due portion of adventure in my new work, I wish to tell you about my escape from contagion. One morning in Saltillo, when I first began to venture to my Spanish lessons alone, I was going

through a comparatively strange street, and was very much absorbed with running over in my mind some new words I had acquired. What was my consterna-

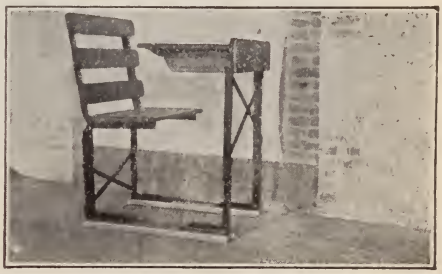
Renters' houses and palms on property of Graybill Memorial School.

tion to find myself right at the door of a house where dangled a most threatening red flag. Feeling myself in the very jaws of scarlet fever or some other dreadful plague, I fled in dismay, holding my breath to keep from inhaling a germ. On my return home, I related the startling adventure, expecting commisseration and sympathy? How surprised I was to be greeted by peals of laughter! I was informed that red flags are hung out where there is fresh meat for sale. So, you see, I was running from beef-roast and lamb-chops. I have since learned that, in Mexico, a great deal more is done to advertise fresh meat than contagious diseases!

So far, I am not much use as a missionary, for, as yet, I can talk very little Spanish. You would laugh heartily at some of my funny mistakes. One day at the table, when I was being served very lavishly to baked hen, I protested and attempted to say in Spanish that my host was trying to make me consume half of the chicken. What I really said was that he was trying to make me eat the hen's stockings!

I must tell you about an acquaintance I made in Linares. Mrs. Graybill and I were visiting in a Mexican home, and I was intently trying to catch bits of the Spanish conversation, when I became aware that something was very close to me and was looking at me very hard. Glancing around, I was amazed to see a great big ram, who seemed to have right of way in the sitting room. Now what made him so comical was that he had a bow of bright blue ribbon tied on his bangs. It was evident that he misunderstood the purpose of this decoration and would have liked very much to chew it, but it was wisely put at a tantalizing distance from his long tongue. I hope none of my little friends will ever be guilty of staring at strangers as that ram stared at me.

But before I close I must tell you that there are more things to cry over than to laugh at here in Mexico. I would dislike to make your loving little hearts sad by trying to tell you how poor many of the little children are, and how much they suffer from hunger, nakedness, and cold. While I was in Linares I had a kindergarten table with eighteen of these Mexican "teenies" around it, and really, children, I think that little Merced and Gaudeloupe would not know themselves on full stomachs, baths, and whole raiment. I am dressing nice dolls and making nine stick horses for them as Christmas pres-



Desk made by boys in the Montemorelos, Mex. Industrial School. Seventy of these desks have been made to fill orders.

ents, and it will be very sweet to bring some play into their lives. When you are enjoying your own overflowing stockings and laden trees, do not forget to pray a wee bit of a love-prayer for Christ's little ones in Mexico.

MOUNTAIN FIELD IN MEXICO

REV, J. O. SHELBY.
C. Victoria, Mexico

NEARLY two years ago the Mission instructed me to move to Tula to take charge of that part of our mountain field. The following April the Presbytery also instructed me to make the move, but at that meeting of Presbytery, because of some personal differences between some of the native ministers, the Presbytery lost two of its younger men, one of whom was the efficient pastor of the Victoria Church. That left this large church and field without a pastor, which has delayed the move until now, when we are expecting in a few days a young man who graduates from the seminary this week. My present plans now are to move my furniture there in March and go North in April on furlough, to return to Tula about the middle of next August, in time to open up the school.

SCHOOL BOYS,
Matamoros, Mexico.

Tula is not a new point, but we had abandoned the work there for a number of years, or possibly, as I understand the history of the work there, it was transferred to the Quakers, who also after a few years abandoned the field. An English missionary was there working independently for more than five years, but becoming discouraged gave up the field. So, we learning that the field was again abandoned, decided to re-open the work there.

It is an important center, an old town which was once the capital, situated upon the high plains with an altitude of about 4,000 feet. A splendid climate, but is some seventy-five miles from the nearest railroad.

I think it is the purpose of the Presbytery to put me in charge of the whole mountain field, which extends over a territory over two hundred miles long by more than seventy-five wide. At present there are two native workers who are students for the ministry working in this field.

A LETTER FROM LAVRAS, BRAZIL

MRS. CLARE GENNET MOORE GAMMON

SINCE the last news from Lavras, our town has taken a step forward, and added a trolley line to the list of improvements. True, there is but one car, and it runs only at train time, but that means four or five trips daily, from one end of town to the other. It greatly facilitates the work of our missionaries, particularly now, in the rainy season, when the streets are almost impassable.

The school session has just closed, and shows a successful year's work from many standpoints—full schools, faithful students, souls led into the Kingdom. Two girls took normal diplomas at Charlotte Kemper Seminary, seven boys graduated from the Gymnasio, and one from the School of Agriculture. Two of the graduates will study for the ministry, attending the Theological Seminary in Campinas.

Other graduation exercises were those of the first class in Brazil for the systematic training of Sunday-school teachers. Certificates were awarded to six young men and women for the completion of one year's course in teacher training, and nine received diplomas for the satisfactory completion of a full two years' course. Fifteen well equipped, consecrated young people will mean a power in the evangelization of Brazil.

We are hoping that good may come from the testimony of one of our young women who is in the City Hospital, and will probably end her days there. The nurses are Roman Catholic sisters, knowing nothing and believing nothing beyond the superstitions of their Church. They have had many conversations with our Dona Margarida, and often make it convenient to be present when Miss Kemper goes to see her. They spoke to her one day of purgatory, saying that we are such sinners that we need its cleansing fires to fit us to enter into the presence of God. Dona Margarida replied, "I am more fortunate than you, for when I die, I do not need to pass through purgatory, but will go straight to my heavenly home, for the blood of Christ has cleansed my sins, and is far more powerful and efficacious than the fires of purgatory." One day she repeated the twenty-third Psalm in their presence; it was new to them, and they thought it very beautiful.

We feel greatly pleased at the work being done by a little group of Christians in a neighboring village. Two of our students go every Sunday to hold service at Ribeirao Vermelho, and a small but earnest band of believers has been gathered together there. Three ladies of this congregation planned, and carried out, a delightful Christmas entertainment for the children of the town. After hearing the Gospel message, three hundred were given bags of candy in memory of their first Christmas celebration. It means a great deal for these ladies to take the initiative, without even a suggestion or assistance of any kind, and is a step forward in the work of that little church.

The workers at Lavras are having the pleasure of a visit from Mrs. Cowan, whose field, Alto Jequitiba, is in a distant part of the State of Minas. For almost three years she has held the fort there alone, and until her arrival in Lavras a few days ago, had not heard an English word since taking up her work in Jequitiba. Her school there, continued under many difficulties, has been a successful one. There is a large church in the village, but its seating capacity of four hundred proves inadequate, and a larger one is being erected.

Preparations are being made for the celebration in Rio, in January, of the Jubilee of Presbyterianism in Brazil. Fifty years of organized work, and more than fifteen thousand church members. It will be a great event, and, we hope, a great inspiration to carry on the work with renewed zeal.

December 30, 1911.

FIRST IMPRESSIONS IN KOREA

M. L. SWINEHART,
Kwangju, Korea

A COMPARISON of the native Korean, unchanged from his heathen life and customs with the Christian Korean, clean in dress and hopeful in expression, quickly convinces the observer that the change is more than great—it approaches the miraculous.

Last night I attended a meeting at the local Y. M. C. A., where 1,400 young men were present, and heard an address by Dr. Jordan, President of Stanford University in California.

As I sat on the platform I could look into the 1,400 faces and, 2,800 eyes, and I cannot describe my emotions as the song which opened the service was sung. Seemingly every voice joined; and, as "I Need Thee every hour," in Korean, ascended to God, I could not help feeling that He would welcome such a service of praise, even more gladly perhaps, than from some of the paid choirs in America.

Fourteen hundred bright-eyed and clean Korean young men listened very attentively as Dr. Jordan's lecture on "The Value of a Clean Life" was translated to them, and applauded liberally at the climaxes, and evidenced more appreciation than most American boys of like age would have done.

A visit to the native church and Sunday-school is a revelation. Everywhere one is met by the upturned faces—eager, anxious, seemingly fearful they might miss some of the service; and with those dark eyes pleading, pleading, always pleading for something—they know not what; recalling to my memory the wounded deer, which was being run down by hounds in the Wisconsin forest, coming directly to me at my camp, and with those expressive eyes pleading, pleading for protection and assistance.

While these simple and innocent people do not know for what they long and yearn, experience has proven that the love of Jesus Christ, and that alone, satisfies them.

Immediately they become changed and can be distinguished on the streets and in native gatherings from those who have not accepted the Word offered or have never heard.

Blessed will be the man who invests liberally of his capital in this great work of uplifting these people, whom I believe God has destined to become a leading factor in world powers.

I have taken an especial interest in the industrial work now being prosecuted, and am more than ever convinced that through this medium is possible as great a work as through the medical work. Latent talents respond very quickly to the training offered, and in a short time the boys become good carpenters, wood-workers, shoe makers, mechanics, weavers, and photographers. This is a work which must be prosecuted, not only in the campaign of evangelization, but also to conserve the results of the work already accomplished.

Following the annexation of Korea by the Japanese, the natives will be forced to vacate the offices and places of trust and profit; the best agricultural sections will be acquired and the greater part of the profit-earning business will be conducted by the Japanese, thus forcing the native Korean into a life of inactivity and accompanying distrust and unrest, and the work of the missions for the past decades will be subjected to dangerous and threatening influences and environments. The hope seems to be in assisting them in the acquirement of a trade, being governed in the decision as to what to teach by the needs of the people, thus preparing them to meet the competition which an advanced civilization, following Japanese control, will bring.

This work of education must be undertaken largely by the missionaries, as the Government is too busy in the great task of re-organization which confronts it, and the individual has not the means, disposition, nor experience necessary. Many

of the missionaries are wearing shoes made by native Koreans, and clothes from cloth manufactured in the industrial schools under the control of the various Missions or the Y. M. C. A., in Korea.

The general spirit manifested is one of optimism, and all seem encouraged that the coming year will be the greatest in the history of the Church's work in Korea, and that thousands will be enrolled as followers of Christ who are to-day in darkest heathenism and superstition. This is a beautiful and inspiring thought to us here; how much more so should it be to those at home.

THE HOSPITAL AT KWANGJU, KOREA—A LETTER TO YOUNG PEOPLE

My Dear Little Friends:

I HAVE written you so little of late, that am afraid you have forgotten me. Have been so busy making brick and seeing after the erection of four large brick buildings, that many other things have had to wait. But I am so happy that I can write you to-night that the hospital that we have been praying for so long is complete. So now in a very short while all these poor little sick boys and girls will have a real hospital, with warm beds and blankets, good food and maybe, some day, a real American nurse to help quiet their pains instead of lying on a hard floor for weeks, months or even years, as one poor little boy now at the dispensary has done. He has a terrible disease of the hip bone, and it just seems impossible for him to get well. He is a good little Christian and loves to sing and read the Bible. He often cries and says, "I certainly must die soon; please give me life."

VIEW OF KWANGJU, KOREA.

I was going to tell you more about this nice home we have for the sick. You may have heard that Mr. and Mrs. C. E. Gra-

ham gave the money for it in memory of their beautiful daughter, Ellen Lavine, who died last year. The hospital is called the Ellen Lavine Hospital.

We have a basement under the whole building in which are bath-rooms, kitchen and laundry, and three wards with the hot floors just like all Koreans have at their homes. If you have been out in the cold and come in tired and stretch out on this hot floor, its just fine. There at home we put a hot brick or bottle to the feet, but this is a hot floor all over from head to foot. Often careless mothers forget and leave their little children on the hottest spot and they get terrible burns. Then on the main floor we have the operating room and wards for men. On the second floor there are lots of rooms for only women and children, and three rooms for a nurse. Any day one or two of these wards could be filled with the sick little ones, but for three years we have been trying to get just one nurse, but they seem too busy to come. Should a nurse appear in our men's ward to-day, where about fifteen boys and men are laying on the floor, and replace the block of wood with a soft pillow under that little boy's head who has been laying there a year, they would become frightened and think there was an angel from heaven. We operated on a little boy to-day to cure him of a terrible bone trouble caused by the native doctor piercing a filthy old needle into his shoulder. Another boy we operated on to-day for rotten bone of three of his fingers. He had taken chloroform, and after the operation, while I was washing my hands, he got off the operating table and walked out. I told him to lay down on the floor and remain there, but about a half hour later I found him on his way home, and said he was just fine. We have what we call a *nurse,* but that's the way they care for a patient if I am not looking.

Pray for these poor little sick Koreans, and also pray with us that we may soon have a kind nurse to help look after the sick ones here.

May God bless and keep each of you, is the prayer of your friend,

R. M. WILSON, M. D.

OPENING OF SOONCHUN, KOREA

REV. R. T. COIT.
Kwangju, Korea

WE ARE to begin building at the new station, Soonchun, at once. There are already groups of Christians in that field. I made a twenty day's trip to the district and am to go again soon with Mr. Swinehart, the business man who has charge of the business of the Mission so as to give the ordained men more time for the evangelistic work. Mr. Swinehart is a great blessing. He is to take charge of the treasurer's work, beginning with the New Year (1912). It would be a great help if all our Missions could have some consecrated business man to manage the business of each Mission. This is a work for the Laymen's Movement to take up. There are fine roads there in all directions from Soonchun but one, and you can travel that in a buggy. Boats come within three miles, and a railroad is being built to connect Yesu, the seaport, with Seoul, which will run right through Soonchun. Then we get fine water from a spring on the mountain. That will give us running water in our homes and bath rooms as at home.

We are anxious to get down there and get settled. . . . While on this last trip I visited Yesu, where five years ago an old lady first heard the Gospel and believed. She began to pray daily for God to send some one to teach them. She bought a Bible from a colporteur and began to exhort others. Soon a little band of three or five gathered, and when I went there last year, I received eighteen into the catechumenate. Now they have a nice church, and many are believing and turning to the Lord. I bought a house there and moved a helper to hold the fort and preach the Word. So God is answering our prayers.

CONDITIONS IN SOOCHOW, CHINA

MRS. H. C. DuBOSE

ALL is as quiet in this great city as though no war clouds were floating about. Business is going on as usual. Of course, people are more eager for the newspaper every day and devour it with avidity as soon as it comes, but the anxiety instead of interfering with the spread of the Gospel, only makes people listen better. The spiritual harvest in this land never seemed greater, and the laborers are so, so few. Help us pray the Lord of the harvest that the Holy Spirit may descend upon this country and many laborers may be raised up of the sons of Cathay to carry the Gospel to the perishing people. If one stops on the street to speak to a neighbor, all passers-by will stop to hear what is being said. This is one of the many opportunities to sow the seed. The hours in the school-room, from the time of the morning prayers through the different classes has this one object in view—to sow the seed. The lessons with the young preachers help increase our longings to be more like the Master, as well as stirs up their minds as to what and how to tell the people every afternoon in the chapels the Way of Life. Each and every afternoon is so full of opportunities to talk to the women, whether in their own homes in our visit from house to house, or else in the chapel.

There will be exceeding and severe suffering in the North, Central and South China this coming winter, with many millions to be fed and so little with which to feed them. A letter from North China to-day says: "It is no use to give them money, as there is nothing to buy; they can no more use it than they could on a desert island. By December things will be getting desperate."

Even though peace is made and the armies disbanded, there will be many idle people roaming about the country, and thieves and robbers will be everywhere, and it will take some time for things to settle down into regular running order. Yet, in the midst of the famine and war, people are marrying and giving in marriage as of yore. Last Friday was a "lucky day" and a wedding in the family living on the street directly in front of us took place and they begged us to attend. Yesterday the street near the chapel was packed with people, watching the poor little bride, all covered with a red silk veil, as she was put into the red sedan chair and carried away to the bridegroom's house, wailing piteously as she went.

Three days since a fire broke out in a meat-shop near the chapel, so they have rented a house directly opposite the chapel and have had the Taoist priests there worshipping the god of fire ever since, as the Chinese hynm runs:

"On the earth we two conflisting armies;
Which is the good fighting with the bad."

Now all are hoping and praying that the Lord will move upon the hearts of the people in this darkest hour of their history and cause the people to behold the Sun of Righteousness rising upon them.

November, 1911.

A RIOT AT TSINGKIANGPU

WHILE none of our missionaries in China have suffered violence during the revolution, some of them have passed through exciting experiences. Dr. J. B. Woods, of Tsingkiangpu, North Kiangsu Mission, sends an account of the riot in that city, showing both the perils to which the missionaries were exposed, and the regard that even the Chinese mob had for the mission workers and property. Dr. Woods writes:

On Saturday, November 4th, an unsuccessful attack was made on the Taotai's Yamen by revolutionists led by a man named Tsao. The attempt was made at 10 P. M. One guard was killed and three men wounded; one of them was the Taotsai's son. Sunday the city was closely guarded, all intercourse with the large suburb on the north bank of the

Grand Canal was stopped. Shops were closed; many people moved to the country or to neighboring cities.

Sunday night fighting broke out in the camps at 11 o'clock. The camps are located

TSING-KIANG-PU ORPHANAGE BOYS, China.

on the old Yellow River bank about one mile from the city. There was continuous firing and cannonading for two hours. The new barracks were burned and the large towns of Shiba and Wang In Tzi looted and burned. Evidently the rising was meant to be revolutionary in character, but by prompt reversion to the original type it was anarchy. The mob rushed up the town about 7 A. M. The streets were shut up, the masketry fire was continuous, fortunately most of it into the air. The soldiers attacked the larger shops demanded silver bullion and dollars and then invited the roughs who accompanied them to take the rest. And they did the trick, leaving the shops empty and bare.

The walled city was captured about 10 A. M. and the looting mob became frenzied. The city was gutted. The large pawn shops and private houses were cleared. The streets were thronged with hurrying crowds eager to get something. Some seized valuables, to be at once robbed, others were seen going home hugging to themselves an old bench, a table leg or some such worthless trifle. Many carried off bales of furs, silks, satins, bundles of sycee, etc. The soldiers drew the lucky numbers as was to be expected. What could not be carried away was wantonly wasted; wine, oil, sauces, etc., were poured into the gutters and the containers smashed.

All the time the shouts of the soldiers, the smashing of doors, the shrieks of women, the incessant musketry fire impressed the beholders as bedlam let loose. There was little loss of life: a few were shot, a number were trodden to death in the rush at the shop doors, but there was no general shooting to kill. About twenty gunshot cases have been brought to the hospital. The foreigners and their property have been respected and left untouched. During the first rush the soldiers passed us by and later the city shops diverted all attention and glutted the most capacious maw. There were more threats against foreigners but no violence offered. I passed freely on the streets during Monday afternoon and Tuesday. Several gangs came to the hospital door to attack, but when they saw the name over the door turned away. The past three nights have been anxious; constant watching and every precaution taken but no attack had been made.

Several neighboring towns have been burned. The walls of Whai-an-fu only preserved it from a like fate. The loss is enormous and is estimated at three to four million tæls. It will take ten years for this city to recover from this looting orgy of 24 hours' duration.

Most of the soldiers have scattered with their booty throughout the north country. Of five thousand soldiers there remain about seven hundred supposedly loyal. Their officers fled at the outbreak, the Taotsai Seh who is a Manchu escaped, the Magistrate hid and is again in his yamen.

The new Commander-in-Chief has not arrived from Nanking. There is no strong hand to govern and there is still much lawlessness. The roughs from the villages are pouring in from every direction and are only kept at bay by the few police paid by private subscriptions and the trained bands of apprentices who patrol the streets and man the mud wall which surrounds the suburbs. These country bands will burn as well as rob and the townsmen are in terror of them. For the past twenty-four hours the situation is more favorable and if the military authorities (?) can enforce order, business may gradually be resumed. Already there is a scarcity of rice, and flour which must soon be supplied or there will be real want. I called upon Gen. Yang, who is commanding the forces here, and he promises protection and orderly police supervision.

YENCHENG STATION—OUR NEW STATION IN THE NORTH KIANGSU MISSION

THE baby station of the North Kiangsu Mission may not be very strong as to walking or even crawling, but it can "holler." It's alive, and before long it hopes to be making its way along with the other stations. Where and what is Yencheng? Suppose we take the name for a pnenomic. *Yen* means salt, and *cheng* means city. So this is the salt city. Now salt, Chinese salt, comes from

the sea. Hence Yencheng must be a city near the sea. So it is—about forty miles from the sea and about two hundred miles north of Shanghai. Thus you can spot us on any map, though your English map may not mark the place, because it is not known to English-speaking people. Our field is bounded on the east by the sea; on the west, about sixty miles away, by the Tsingkiangpu and Hwainfu territory; on the south, about fifty miles away, by the Taichow territory; on the north, a hundred or more miles away, by the Haichow territory. On the northwest and southwest we touch the fields of other Missions, but in all this field, with over a million people, there are no other missionaries. Somebody fresh on geography can suggest a State with which to compare ourselves. Isn't West Virginia about the size and population of our Yencheng field?

This city has long been coveted by the Mission. Fifteen years ago Mr. Bear used to visit the place. Others have done so occasionally from that time on. Dr. Henry Woods speaks of it as the finest opportunity in China for opening a new station. Several Missions wanted to open it, but they had not the men. In 1910 our Mission appointed three families for this work, Hancock, Stephenson, and White. Also we have quite a good force of Chinese helpers with us.

So much for the field and the force. Now comes the question, How to get in? One thing can be counted on, in a city of this size there will be somebody to work against us. It is not the populace that we fear. They are usually our friends. But some Annas will be afraid of losing his unholy squeezes from illegal temple traffic. Or the scribes and Pharisees will be afraid for their power if the people all follow another leader.

Last January—now about a year ago—Mr. Hancock and I made a reconnoitering tour. I need not tell about our getting frozen up on the lake, nor about how surprised we were on waking the next day to find our baggage in the bottom of the boat floating in water—the seams of the boat had been knocked open by the ice. We anchored at Kadesh-Barnea, or in other words, at a picturesque spot beside a magnificent temple not far from the city. The city wall loomed up high, and the people were like grasshoppers for multitude. But when we appropriated the gate towers as impromptu preaching halls, we found them most friendly and willing to listen.

We did not discover Annas until March. Through our Christian helpers property had been secured, and I went to take possession. Bringing my boat up into a small canal close by the North Gate, I put on my best "glad rags" with my most imposing manner, and went to announce to the magistrate our intention. He did not give me a very cordial welcome. Indeed, he declined to recognize our bargains for property or our right to live here. But he was not Annas; he was only Pilate. The all-powerful Annas in this case is a Mr. Gold. As China has no gold coinage, he ought to be named Silver or Copper. Perhaps "Brass" would be better still, for he does not lack in that. The magistrate is his tool, and the people fear him. As I sat in my boat waiting to see what the magistrate would do, here comes one of my helpers, hurried and excited. "Flee," says he, "don't wait. They have called a public meeting at two o'clock today, and that means mischief." Then comes a citizen who is friendly, urging haste. That looks interesting; almost an adventure. When we discover that the tide has left our boat stranded, I am tempted to hope the tide will not rise before two, and then perhaps I can see some fun. A riot would make good copy for the SURVEY, *i. e.*, if your reporter got out with a whole skin. But it does rise, and I feel obliged to take French leave of my friend, the magistrate.

Since that time we have been engaged in that most vexatious process, a Chinese law suit, over our right to secure property and live here. Mr. Gold and his confederates use every trick and scheme they can think of, and spend money where it will do the most good—from their point of view. The reason for his opposition is nothing but the dollar. Whenever people here get in straits, and have to sell their

property, Mr. Gold offers them a starvation price, cuts off competition, and forces the poor folks to accept his terms. Thus in ten or twenty years he has made himself does not want his monopoly broken up by us. He has given us a terrible fight. Our Consul at Nanking has stood by us nobly, and we are encouraging the hope of a fruitful field in the not far off future.

But we are holding on, and gaining an entrance. The only property we have yet gotten possession of is some rooms rented to us by a "decayed gentleman." This had once been a nice property, but the old gentleman had to have his opium. His rooms had been let to one and another till it was a veritable tenement. The prospect of better rents from us and thus of more opium, attracted him. He took our money and promised to have the premises ready for us. The time arrived and passed. Still the rooms were not ready. My agent told him that if he did not have the property vacated by a certain time, I would move in on him. When the time came, the agent said the property was ready. I packed up my stuff and came. But the agent—an unbeliever—had lied. As I walked in, the old gentleman was just sitting down to dinner. You ought to have seen his jaw drop. You could almost have heard it clack. He had not taken the first step towards moving out. His tenants had not even been told that their rooms were wanted. While I should hardly have had the face to take such a step, if the agent had not lied, yet as I was there, it seemed best to stay. So we made him empty out a little lumber room, which I dubbed the "camel's nose," and therein I spread my bed. One by one the tenants have gotten out as well as the old gentleman himself, and now we have possession of about half the rooms with an exit by the back door. Some day we hope to have the front door. And some day we hope to get a place to build a church, as well as get a more suitable residence.

Cordially yours,

HUGH W. WHITE.

Yencheng Kiangsu, China,
December 15, 1911.

REPORT OF THE TREASURER OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS FOR DECEMBER

THE following is the financial report submitted by the Treasurer at the meeting of the Executive Committee of Foreign Missions on January 9, 1912:

"I would respectfully report that our receipts for December, 1911, were as follows:

Specials,	$ 1,342	
Debt Fund,	10,018	
Regular Funds,	30,342	
		$41,702

Receipts for December, 1910, were as follows:

Specials,	$ 2,912	
Regular,	31,254	
		$34,166
Gain,		$7,536

"The total receipts for the fiscal year to January 1, 1912, were $285,573, as against $289,789, showing a deficit for the year of $4,216 as against a deficit on December 1, 1911, of $11,753. If we have a corresponding gain in receipts during January, the deficit will be overcome and we will be able to show on February 1st a gain for the fiscal year.

"Dr. Smith has reported in cash and subscriptions a special relief fund of $36,000. These subscriptions are made with the understanding that the amount contributed is over and above the regular offerings of the individuals or the churches of which they may be members.

"W. H. RAYMOND,
"Treasurer."

REPORT OF THE TREASURER OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS FOR JANUARY

The following is the Report of the Treasurer of the Executive Committee of Foreign Missions submitted at the monthly meeting on February 13, 1912:

"I would respectfully report that the Receipts for January 1912, were as follows":

Specials,	$ 2,180
Legacy (Korean Special),	5,000
Debt Fund,	10,032
Regular Funds,	43,517
Total,	$ 60,729
Receipts for January, 1911,	30,545
Gain,	$ 30,184

RECEIPTS.

Fiscal year to January 31, 1912,	$346,302
Fiscal year to January 31, 1911,	320,334
Gain for fiscal year,	$ 25,968

LIABILITIES.

Due Missions to February 1, 1912,	$ 70,500
Bills Payable,	103 100
Total,	$173,600

This is a decrease in our indebtedness of $12,840 since January 1st. Our balance in Bank on February 1st to the credit of the Regular Account was $3,986, and to the credit of the Special Account $3,203.

The $5,000 legacy reported above was devised to the Session of the First Church of St. Joseph, Missouri, to be applied to Foreign Missions. The Officers of that Church decided to use the fund for the purpose of erecting a hospital at Mokpo, Korea, to be known as the "Charles W. French Memorial Hospital." The $5,000 was forwarded at once to the Treasurer of the Korean Mission, and I am advised that the bequest will yield an additional amount which will be used for the same purpose.

The months of February and March of each year are critical ones, for our experience in the past has been that a large amount of money due our Treasury is held back until March, consequently, we can never know until the last day of our fiscal year what our exact financial condition will be. In March 1911 our Receipts were $101,000.

It is to be hoped that all Treasurers of Churches, Societies, and other organizations this year will forward to us promptly all funds coming into their hands, thus relieving our office of much of the heavy work on the closing days of the fiscal year.

Respectfully submitted,

W. H. RAYMOND,

Treasurer.

THE GENERAL CONVENTION OF THE LAYMEN

THE second general Convention of the Laymen's Missionary Movement held at Chattanooga, Tenn. Feb. 6-8 was, for the past, an unprecedented assemblage, and for the future, marks an epoch in the rising tide of interest in the foreign missionary enterprise of the Southern Presbyterian Church. There were over 1,500 delegates, representing all sections of the South. They came with earnest desire to know; they returned to their homes and churches with determination and inspiration to make their lives count more for their Master and Lord. The first sessions were well attended and comparatively few delegates left before the memorable closing service on Thursday night. The program was educational and inspirational. Too much cannot be said in commendation of the thoroughness and comprehensiveness of the program arranged by Mr. Chas. A. Rowland and his associates. But above excellence in preparation, the splendid qualities of the presiding officer, and of the strong personalities of the speakers, was the manifest presence of the Holy Spirit. It is not extravagant to say that every delegate who had a heart open to receive was conscious of a power divine.

There is not space at this writing to give a full account of the great Convention. Space is made in this issue of the MISSIONARY SURVEY for mere mention of the assembling of our Church, and a summary account of the pentecostal blessing of the closing sessions. In the forenoon of Thursday Mr. Robert E. Speer made a powerful appeal to men for the giving of life to Jesus Christ. The addresses of Mr. Innes had prepared the way for the message of Mr. Speer.

The "fulness of blessing" came at the Thursday night closing meeting. Rev. J. F. Preston of Korea, in his address made clear the results of the missionary effort of our mission. The great audience was mightily moved by his statement that a fund had been secured to adequately equip them for the field, and that nearly a sufficient number of missionaries were ready to depart for their life work in our Korea Mission. As he called the roll of men and women, and they took their places on the platform until 14 stood in line, it seemed that the profound impression on the audience had reached its possible limit. By prayer this band of recruits was consecrated to the work, and the male quartet sang, as they stood facing the missionaries at the opposite ends of the platform, "Speed Away."

But a yet greater spiritual onpouring followed a ten minute address of Rev. Motte Martin, of the Congo Mission. With compelling power he told of the leading of the Holy Spirit in that Mission. Men were deeply stirred when he told of the day the letters came from the Executive Committee stating that the reinforcements necessary to save the work could not be sent because of the debt. Prayer was made at the station and messengers went out over the hills to out stations with a call for prayer. And prayer was made, with fasting—prevailing prayer as was made clear in what followed. Mr. J. Campbell White called for the men who had volunteered from the Seminaries. They came from all parts of the vast audience until 28 stood in line across the stage. Every man of them had made his decision with deliberation before coming to the Convention. The audience was moved, as men are rarely moved, by the Holy Spirit. Some one offered to support one of the men in the Congo Mission for five years. At least two made offerings of $5,000.00 each. In a few minutes over $35,930.00, payable in one to five years, individual or cash offerings were made, and eight churches assumed the support of a worker for five years at $1,000.00 a year, over $8,000.00 in pledges by churches—a total of over $44,000.00. The audience appropriately joined in singing the Doxology in praise of God for what had been accomplished.

May not this gracious blessing continue with increase until China, Japan, Brazil, Mexico and Cuba have the full force necessary for the speedy accomplishment of our share of world evangelization?

MISSIONS AND MISSIONARIES

BRAZIL

Letters from Lavras, Brazil, mention excellent progress in the schools. Mr. Shaw writes: "The two dormitories are crowded. We had ninety-six boys in them this year. Our kitchen facilities are inadequate to cook for the crowd." Report is also made of the pressure of work due to final examinations, preparing new changes for courses of study and getting out a new catalogue.

Rev. Samuel R. Gammon, in charge of our boys' college at Lavras, in a personal letter gives a little glimpse into his busy life when he says: "I wish we had a bookkeeper and stenographer for our work. I know of nothing that would add more to our efficiency and to the comfort and ease of our work. If you could paint a picture of a man wriggling under a pile of letters to be answered and a pile of accounts to be posted and put to date, as enormous amount of work over the top of which he cannot see and that has accumulated while he was busy with the administrative work of a large institution, with twenty-odd hours of class-room work per week, and with a pastorate of a congregation, and then write under it, 'Needed: a bookkeeper and stenographer,' there you would have a photograph of me, true to life. Maybe it will so move some generous soul among the laymen that he will forthwith send me the wherewithal to provide for my wants."

In response to an inquiry as to the value of property, etc., at the stations in the North Brazil Mission, Rev. W. C. Porter says that we own no land, have no missionary residences, and not a brick to show for school buildings. Teachers are needed for the school at Natal and there is need of school furniture, including maps, charts, etc. He says in closing, "If these facts will appeal to some Christian hearts to help us it will not be investing in the Klondike, but souls will be gathered in for Christ."

CHINA

Rev. J. Mercer Blain, writing from Kashing, says: "All well with us; quiet here. The place has been in the hands of the Revolutionaries for over a month." Other letters give information that the work, with the exception of the unavoidable disturbances of the exciting times, is being maintained.

A new cable code book has been adopted by the North China and Mid-China Missions. The same code is used by the Northern Presbyterians in China and America, the Young Men's Christian Association, the United States Navy, and others, and is perhaps the best extant. A new code has been sent to the office of the Executive Committee.

A letter from Rev. S. I. Woodbridge, Shanghai, China, bearing date of December 18, 1911, reports all the missionaries safe and housed in Shanghai, while the storm is raging in different parts of the country. The following missionaries are reported by Dr. Woodbridge as being in Shanghai: Dr. and Mrs. Bradley, Mrs. Vinson, Mrs. Price, Mrs. Graham, Mrs. Woods, Rev. and Mrs. Crenshaw, Mr. and Mrs. Hancock; Misses Lacy, Hall and Sprunt. A number of the men have returned to their stations. Dr. Woodbridge says, "No station of our Mission is deserted. We are hoping to hold things together until the storm is over. Pray for us."

JAPAN

The following items come by way of Japan: Rev. R. E. McAlpine and family, located at Rock Hill, S. C., during their furlough were "severely pounded" by the good people of the Rock Hill First Presbyterian Church. Mention is made of the return of Miss Annie Patton to Tokushima, and that she has resumed her work. We also hear that Mr. Hassell, at Takamatsu, has "joined the ranks of stereopticonists." We hope this last item means

that we shall have some of his stereopticon views in our Japan collection in due time.

The first edition of the booklet "Korea" has been prepared. This is a beautiful little booklet giving interesting information about the Korea missionary field and service. Mr. J. C. White, General Secretary of the Laymen's Missionary Movement is quoted as saying that this is one of the most interesting booklets for men yet published by any Church. Be sure and send for a full supply for your church, Sunday-school, and Missionary Society. The price is about the actual cost of publishing the booklet. In orders of one hundred or more, $4 a hundred; in less amounts accordingly. Address The Laymen's Missionary Movement, Athens, Ga.

The high esteem in which the missionary body is held by the Chinese is evidenced in many ways during the present revolution. Rev. J. C. Garritt, one of the professors of the Union Theological Seminary at Nanking, was one of the men named as the member of the Mission appointed to aid in the important negotiations.

MR. AND MRS. W. B. SCOTT, WEDDING PARTY.

Mention has been made of the happy marriage of Mr. W. B. Scott and Miss Rachel Boyd in Boma, Congo Free State, on May 20th, 1911. The above is a picture of the wedding party. Mr. and Mrs. Scott are seated in the front row, Mr. Scott at the left with Mrs. Scott in the centre. Other members of the party shown in the picture include missionaries of the Belgian Protestant Churches, English Baptist Missionary Society, the American Baptist Missionary Union, and the American Vice-Consul.

Widespread sympathy is being expressed throughout the Church for Rev. and Mrs. W. H. Hudson in the destruction of their home at Davidson, N. C., by fire. At this writing about one-half the amount necessary for the rebuilding of the home has been contributed by friends in the Church. Any friend, and it is hoped there are many, who desires to make a contribution to this fund may send it to Mr. Wm. J. Martin, Davidson, N. C.

Rev. Chas. A. Logan, writing from Tokushima the latter part of December, says: "This leaves us all very well and very busy in the work. I am able to make some new tracks in places where no missionary has ever been, but it is almost useless to open up these fields until I get some one to help me take charge of the enlarged work."

KOREA

Miss Susanne Avery Colton writes under date of December 13th, announcing her arrival at Chunju, Korea, after a good voyage. Miss Colton received a warm welcome from the missionaries and is at work on the language.

HOME FIELD NOTES

The Missionary and Aid Society of the Tabb Street Church, Petersburg, Va., appoints ten of the members who are known as "Heralds," representing the ten mission fields. It is the duty of the Heralds to keep in touch with current events from the field assigned to each one and give the items of news at the monthly meetings. This is a suggestion which other missionary societies would do well to consider.

The "Plan of the Presbyterian Foreign Mission Circles" which was given in the last issue of THE MISSIONARY SURVEY, is being received with cordial endorsement by a considerable number of missionary societies and individual missionary women. Mrs. Buckland writes that she has received a number of communications. In the church with which she is connected ten of the circles have been formed. Letters have been mailed to all churches of over eight hundred, and it is hoped that this energetic and prayerful presentation of the "Plan" will meet with cordial response. Communications on this subject should be addressed to Mrs. T. A. Buckland, 763 Belt Avenue, St. Louis, Mo.

* * *

We have received a program of the Ladies' Missionary Society of the First Presbyterian Church, Oxford, Miss., for the year 1912. It contains a well gotten up program for each month of the year. In some months we notice that announcement is made of a committee of one or more ladies who will arrange the program. The topics treated include Home and Foreign Missions.

WAR EXPERIENCES AT NANKING

REV. J. L. STUART, JR.

THE first comment you may make will be to wonder why a report of Nanking station is written from another place. This is the whole point of what I have to write. But you are already familiar with what has been happening at Nanking, and understand why we have had to flee from there. For over a month our regular activities have been entirely broken up by the revolution. We stayed on as long as we could, holding our students even when they become so excited that it was useless to attempt classes, when all government schools had long since closed and the Chinese were leaving the city daily, and rumors were rife, and none of us knew but that even the worst and most unthinkable of them *might* be realized. At last, when the danger seemed most imminent, we sent our ladies and children to the consulate (November 7th). Two days later under the consul's orders, all British and American women and children left the city. On that day an American blue-jacket on guard at the consulate counted over 10,000 Chinese fleeing out of the city by that one route alone in an hour's time. This gives an idea of the terror they felt. Two days later again we sent our seminary students away, escorting them in person to the city gates lest they—especially the queueless ones—be massacred on the way. The next day we saw the medical students off. Then

Dr. Shields and I helped with the university students, city preachers, Christians, etc. The presence of us foreigners meant more to the Chinese than you or even we can ever appreciate. They knew that we had sources of information from our consuls, papers, etc., that they had not, and our staying meant things were still fairly safe. Besides our very presence required the authorities to preserve better order or "The Powers" might be heard from. For this reason, and still more because of the many for whom we were in some sense shepherds, we men stayed on until at last the gunboat officers refused protection longer to the consulates, and consuls were advised to leave, as Nanking was regarded as in a state of siege. By this time practically every Chinese for whom we were responsible had left the city or had at least determined not to leave. There was no work that most of us could perform. We could not even study, as our personal teachers had fled. So most of the missionaries withdrew, leaving the doctors, who, of course, were all the more needed for Red Cross service, and a few others who had special duties. By this time perhaps 80 or 90 per cent. of this great city had fled. You can imagine the suffering involved. Those who fled were pillaged by robbers or paid ruinous fares and food-rates, with no source of income. Those who stayed were alike without occupation and lived in daily dread of either a bombardment of the city or looting by soldiers or the far more dreaded army of the unemployed. The gates were opened for an hour or two a day, and the sight of the terrified jam of fleeing people, with soldiers accountable to no one keeping order at the gates with swords and bayonets, which they used recklessly and often with deadly purpose, I shall never forget.

ENTRANCE OF PREFECT'S YAMEN, KASHING, CHINA.
Flying Rebel Flags, Nov. 7, 1911.

Dr. Shields has stayed throughout. One of the four doctors left to see his sick wife, another to go to Shanghai for medical supplies, and both returned after the city gates had been closed against every one. This left Drs. Macklin and Shields alone. Their presence prevented the massacre of certain Christians—one a most capable teacher in the seminary—and otherwise gave a rare chance for medical service to wounded soldiers, comfort to many frightened ones, and they, with a few other mis-

sionaries, actually were the ones who finally negotiated the peace terms which led to the control of the city by the Revolutionaries and the restoration of peace. My colleague would never tell you of this nor of the imminent risk of life it meant for him, but all interested in our station should know of it. It was a splendid bit of unostentatious heroism. And it was no less brave for his wife to approve his course, while she waited through some anxious weeks with hospitable friends in Kashing

I left Nanking with our consul, November 14th, and have since been staying intermittently with my parents in Hangchow city, or my brother outside the city at the Boys' College, where he teaches, having brought my wife and boy here from Kashing. I made two attempts to get back to Nanking to see Dr. Shields and look after our seminary property and caretakers, as well as bring away clothes, books, etc., not thought of in our hurried departure. The last time I got to the river suburb, but it was hopeless to enter the gates. The usually bustling river front was absolutely deserted, except by a few famine refugees from the north. It was a weird feeling to be so near and yet so cut off. Finally I managed to learn by telephone that the foreigners inside were safe, which made the trip worth while. I have been doing two things that I never dreamed of as a part of my missionary life—acting as "war correspondent" for the American Associated Press on Nanking news, and working on a Greek-Chinese Dictionary. The latter occupation, together with some teaching and assistance in the preaching, etc., to our boys' and girls' schools and city churches, is helping me to pass the time of exile not wholly without profit. And there are not many refugees, either foreign or Chinese, who can be exiled in a former home with his best loved relatives to welcome him. So my wife and I feel that even this ill wind is blowing us good. It is perhaps safe to go back to Nanking now, but as we are happily and busily located here, and there is nothing we could do in Nanking, we plan to stay here until after Christmas. Then I have a two weeks' training class in my old field, Tehtsing, after which we hope to return to Nanking. But one hesitates to make any arrangements except most tentatively under the present disturbed conditions. We little know what new developments will have taken place before this reaches America. The general news you are getting elsewhere. If China ever needed your prayers she does now.

Hangchow, China.

PROGRAM FOR MARCH MEETING—HOME MISSIONS

"Ye are no more strangers and foreigners, but fellow citizens and the saints, with the household of God."—Eph. 2: 19.

TOPIC—*Mexico.*

Hymn 598—"Hail to the Brightness of Zion's Glad Morning."

The Lord's Prayer—By all.

When we were strangers—Read responsively Eph. 2.

Strangers in Name, but not in Fact—Our French Work.

The Attraction of Kindness—Our Italian Work in New Orleans, and Kansas City.

Recitation—"The Immigrant."

Roll Call—What should be our attitude toward the Immigrant?

Reaching the "Children of the Stranger" at Ensley.

Evidence of Progress and Promise in the Texas-Mexican Work.

The projected Texas-Mexican Industrial Institute—How may we help?

BUSINESS:

Secretary's Minutes.

A Plain Talk by the Treasurer.

Other Business.

Hymn 197—"Mighty God! While angels bless Thee."

Prayer—Of thanks for the manifest blessing of God upon the work of our Church among the foreign-speaking people in our own land; of petition that we may gladly accept the responsibility that this brings, and conscientiously and joyfully discharge it.

NOTES:

The hymns are from "Psalms and Hymns," published by our Committee of Publication.

The talks or papers, perferably the former, should all be short, not exceeding three minutes each.

It will be found advisable frequently to change the order of the meeting, having the business part last, so that the program may be uninterrupted.

All material for the program given will be found in the current number; but other material is available in the Calendar of Prayer for Home Missions, Leaflets of the Committee, and some of the splendid Mission Study books on Immigration, Foreigners, etc. If desired, send 5 cents to the Executive Committee of Home Missions, Atlanta, Ga. for leaflets, list of books, etc.; or 15 cents if copy of the Calendar of Prayer is also wished.

If possible, have someone enlarge the chart on the January page of the Calendar of Prayer for Home Missions.

The Secretary of Literature should have her samples of THE MISSIONARY SURVEY, Calendar of Prayer, and other literature helps at each meeting and use them.

The Treasurer will find information for her "Plain Talk" in the editorial "Questions for Reflection." Make clear the distinction between Local and Assembly's Home Missions. State the exact amount given by the Societies and the Church to the larger work represented by the Assembly's Committee. Lay upon the hearts of the members the greatness of this work, its needs, and our responsibility for it. Emphasize the fact that this is the last meeting of the Church year, and that FUNDS ARE NEEDED, or the work and the workers will suffer.

PROGRAM FOR MARCH MEETING—FOREIGN MISSIONS

ARRANGED BY MISS MARGARET McNEILLY

SENIOR PROGRAM.

TOPIC—*Mexico.*

"If any of you lack wisdom, let him ask of God."

Hymn

Plain Question with Bible Answers.

Prayer

Hymn

Reading—What! Could Ye not Watch with Me One Hour? Priest and Penitent in Mexico. Report from Mexico.

Solo—Jesus and Shall it ever be.

Recitation—Crown Him Lord of All.

Prayer

Roll Call—Answer with an item of interest from the MISSIONARY SURVEY.

Minutes

Business.

Close with sentence prayers.

SUGGESTIONS.

Instead of a Scripture selection, we have given "Plain Questions with Bible Answers." We would suggest that the leader ask the question, and give the reference to a member, letting her recite it. These should, of course, be given out long enough before this meeting, to be learned.

Mr. R. C. Morrow has an article in the January Survey, that will prove interesting.

Mexico is so near home, that the various societies would have little trouble in having a letter from some of our workers there. Try writing to them.

Don't fail to remember the Foreign Mission Debt in your prayers.

JUNIOR.

TOPIC—*Mexico.*

"And a little child shall lead them."

Song—Whosoever Will (Gospel Hymns No. 1).

Prayer—For the children of Mexico.

Missionary Service—"Go Ye."

Roll Call—Answer with a verse of scripture on Love.

Minutes.

Business.

Song—I love to Tell the Story.

Questions—

1. How are Mexican Children distinguished?
2. What does another say?
3. What then may we well believe?
4. How shall we describe them?
5. What is the discipline of home and school?
6. What are their sports?
7. How are the children dressed?
8. What bad habit is formed by the boys?
9. Are there stories and songs for Mexican children?
10. What is a favorite amusement.
11. When do children have special pleasures?

Recitation—What Will You Give?

Story—Petra's Doll.

Recitation—Feed My Lambs.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Instead of the usual Scripture reading, we have given an exercise, which we think will be helpful as well as instructive. The answers to the questions by the leader, can be cut apart and one given to each member, or the leader could make a number of copies of each answer, and distribute among the children, letting them answer in concert.

Let the children bring some late news of the work in Mexico.

In March 1910, we gave some questions on the history of the work in Mexico. It will be well to review the children on these.

THE TREASURY

CONTRIBUTIONS FOR FOREIGN MISSIONS RECEIVED IN DECEMBER, 1911.

MAKE DRAFTS, MONEY ORDERS, ETC., PAYABLE AND SEND REMITTANCES TO W. H. RAYMOND, TREASURER, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

To insure proper entry on the books of the Treasurer, and correct monthly and annual statements of receipts, it is important that, in making remittances, correspondents should specify the name of the church, the Sunday-school, or the society in the church to which credit should be given. It will also aid the Treasurer in making correct and prompt acknowledgment if correspondents will indicate whether remittance is made by "Rev.," "Mrs.," or "Miss," and carefully give street or rural route address.

LEGACIES.

Mrs. A. S. Colyar, $2.40; White Fund, $25.

GENERAL MISCELLANEOUS.

Mrs. C. D. Ballard, Garnett, Kansas, $100; Mrs. J. E. Wood, Scarsdale, N. J., $5; Rev. Sherwood Grisby, Medford, Oregon, $2; Miss Hattie Lowry, Saco, Montana, $2.50; Miss Ruth Price, Seattle, Wash., $20; Miss M. Dickson Roe, St. Paul, Minn., $2; "Mother and Daughters," London, Eng., $25; Dr. and Mrs. A. G. Thomas, Chicago, Ill., $5.

PRESBYTERIAL MISCELLANEOUS.

ALABAMA.

Rev. and Mrs. W. L. Bedinger, Pratt City, $53; Mrs. Go. Dunglinson, Talladega, $5; Woman's Jubilee at Mobile, $5; Friend, Tuscalloosa, $5; Friend, Union Springs, $2.50; Rev. Geo. A. Grille, Selma, $3; Rev. R. B. McAlpine, Tuscaloosa, $5; A. W .Nosned, Birmingham, $9.55, $1.15; Guy W. Winn, Clayton, $10.

ARKANSAS.

Howard Adams, Little Rock, $100; Rev. and Mrs. J. W. Atwood, Little Rock, $20; Miss Annie Berther, Little Rock, $2; W. C. Brown, Stamps, $500; Mrs. J. R. Brown,. Stamps, $100; Miss Ulla Johnston and Pupils, Mabelsvale, $5; Friends, Ft. Smith, $54.25; Synodical Collection, Newport, $40.90; Mrs. J. H. Wiley, Pine Bluff, $1.

FLORIDA.

Chipley Miss. Union, Chipley, $5.21; Mrs. W. W. Condon, Ocala, $75; Mrs. E. W. Davis, Dunedin, $8; R. D. Daffin, Marianna, $25.10; Rev. Edw. O. Guerrant, Umatilla, $5; Miss Mary McKinnon, DeFuniak Springs, $3.

GEORGIA.

Mrs. Sarah P. Adams, Atlanta, $100; Davis L. Adams, West Point, $7; W. D. Beatie, Atlanta, $100; Mr. and Mrs. Walter E. Corey, Savannah, $10; Mrs. D. B. Curry, Climax, $5; Robert McMillian, Clarkesville, $10; M. D. Smith, Rome, $1; Two Friends of Missions, Rosewell, $100; W. M. U., Macon Presbytery, $100.

KENTUCKY.

D. A. J. A. Alexander, Spring Station, $375; A Friend, Lexington, $10; Mrs. J. A. Donaldson, Carrollton, $3; Dr. W. H. Forsythe, Louisville, $4; A Friend, Louisville, $5; A Friend, Louisville, $5; A Friend, Louisville, $20; Three Presbyterians, Fulton, $3.35; Miss Sue E. Howe, Louisville, $3; "Two of 700," McAfee, $6; Rev. and Mrs. C. N. Wharton, Morganfield, $20.

LOUISIANA.

R. T. Glassell, Belcher, $10; A Friend through Mrs. Motte Martin, Bunkie, $15.55; Mr. J. H. Nelson, Lanesville, $50; W. M. U. New Orleans Presbytery, $50; Mrs. S. A. McKowen, New Orleans, $100; Sale of Cancelled Stamps by Rev. Louis Voss, 819 1st. st., New Orleans, $3.

MISSISSIPPI.

Miss Lottie Byers, Central Academy, $4; Mrs. Chapman, Mrs. Todd, Mrs. Elliott, Shuford, $6; H. L. Howze and wife, Wall Hill, $5; Mrs. H. L. McFarland, Oklona, $10; Mrs. J. C. McMullen, Winona, $2; Mr. Frank Barber, Vicksburg, $5; A Friend, Vicksburg, $2; Mrs. L. C. Murray, Vicksburg, $2; W. E. Ramsey, Sandersville, $3.50; Mrs. W. C. Somerville, Carrollton, $30.10.

MISSOURI.

Mrs. M. M. Bear, Higginsville, $5; Miss Laura Brown, Houstonia, $2; Mrs. J. V. Crossett, Kearney, $5; Mrs. Rebekah F. Evans, Independence, $10; Misses Helen M. and Ella C. Lockland, Melcxo, $4; A Friend of the Cause, Webster Grove, $10; Edwin F. Willis, St. Joseph, $50; Missouri Pres. W. M. U., $50.

NORTH CAROLINA.

Geo. Allen, Raleigh, $10; Mrs. R. S. Burwell, Lowell, $5; Mrs. W. J. Coit, Salisbury, $15; A Friend, Farm School, $2; Gastonia N. C. Ladies Jubilee Convention, $2; Lenoir N. C. Laymen's Convention, $5; Charlotte N. C., Y. M. C. A., $5; John Sumpter MacRae, Jr., Maxton, $1.50; Walton Chapel, Laurinburg, $10; Murphy Family, Wilmington, $36; Mr. S. M. Robinson, Lowell, $50; Rev. J. A. Scott and Family, Statesville, $10; Students of Statesville Female College, $10; Mrs. J. A. Scott, Statesville, $3; Miss Vennie Smith, Shanon, $1.50; Miss Clara Micks Smith, Oxford, $5; I. B. White, Concord, $5.

OKLAHOMA.

Old Goodland Boarding School, Hugo, $11.55; Mrs. D., Oklahoma City, $1; Mrs. W. D. Gay and son Mitchell, Butler, $1.75.

SOUTH CAROLINA.

Miss Sarah B. Anderson, Westminster, $25; Mrs. R. A. Austin, Cross Hill, $5; Mr. Geo. H. Cornelson, Orangeburg, $1,000; A Union Society at Red Bluff, $6.50; Mrs. "H", Great Falls, $20; Rev. R. E. Henderlite, Fountain Inn, $15; Jubilee Offering, Pres. Churches, Charleston, $445.50; Rev. D. P. and Miss L. E. Junkin, Piedmont, $10.60; D. W. McChesney, Columbia, $10; Friend, McConnellsville, $5; Enoree W. M. U., $100; Pee Dee W. M. U., $20.50; Rev. and Mrs. R. C. Reed, Columbia, $10; Mrs. James F. Reed, Rock Hill, 5; Mrs Lottie Reynolds, Bethune, $3.60; Pres. Collection, Orangeburg, $17.43; Bethel W. M. U., $7.80.

TENNESSEE.

O. M. Alexander, Broxton, $3; Miss Mae Chattanooga, $4.10; A Friend, Nashville, $6; Miss Mary C. Fain, Dandridge, $5; Jas. F. Forgey, Morristown, $25; Miss C. E. Forman,

Chattanooga, $4.10; A Friend, Nashville, $1.50; Mrs. M. V. Harris, Bristol, $5; Friend, Nashville, $1.50; Mrs. Geo. T. Johnson, Whiteville, $3; E. W. King, Bristol, $50; Mr. Chas. B. McCelland, Covington, $25; Mrs. E. A. Peck, Morristown, $500; Mr. J. M. McCorkle, McKenzie, $1.

TEXAS.

Mrs. M. J. Baylor, Navasota, $25; T. B. Blanton Taylor, $25; T. A. Brown, Texarkana, $25; Reed Circle, Texas Pres. College, Milord, $72 50; Rev. and Mrs. Henry C. Evans, Milford, $25; Mrs. Cassie M. Ferguson, Corsicana, $10; Miss Lucy P. Gibbs, Navasota, $30; Miss Maria M. Green, Crockett, $10; Mrs. M. A. Lankford, Cameron, $10; A Friend, Cameron, $2; Mr. and Mrs. W .R. Lewis, San Benito, $10; Mr. H. M. McCelvey, Temple, $25; Mrs. C. F. Rhode, Galveston $25; F. E. Williams, Tyler, $100; Dr. W. T. Wilson, Navsota, $10; Adams B. Vera. Ft. Worth, $5; Mrs. S. E. Young, Brownwood, $5.

VIRGINIA.

Jas. A. Armstrong, Lexington Pres., $5; Mrs. W. R. Dotson, Lewisburg, W. Va., $3; Pres. Churches of Norfolk, $25, $235.20; A Friend, Richmond, $5; Miss Liliam Bowen, Pocomoke City, Md., $3, $3; Misses Carrington, Clarksville, $15; A Contributor, Richmond, $2; Robert T. Craig, Glade Spring, $10; Katherine C. Everett, Bethesda Md., $10; "F" Waynesboro, $100; Jas. H. Fletcher Jr., Accomac, $10; Mrs. Peter Gum, Meadow Dale $2; Mrs. John Stinson, Lynchburg, $7; W. M. U., Synod of Va., $333.20; Mrs. E. C. Hurt, Clover, $1; Mrs. P. L. Johnson, Chase City, $2; Mr. W. P. and Mrs. R. A. Kincaid, Summerville, W. Va, $8; Mrs. Anna W. Ludlow, Eccles, W. Va., $40; Mr. and Mrs. C. R. McKenzie, Huntington, W. Va., $10; Mr. A. H. McCue, Fishersville, $5; Miss Bessie L. Miller, Gerradstown. W. Va., $100; Mrs. L. A. Miller, Winchester, $10; Miss Jane L. Mosley, Lynchburg, $5; "M", Suffolk, $55; Mrs. M. E. Newcomer, Hot Springs, $1; Rev. J. C. Painter, Charlottesville, $5; Mrs. S. N. Rogers, Scottsville, $5; Miss Mary C. Shannon and sister, Poplar Hill, $8; Mr. Luther Sheldon, Norfolk, $100; Miss J. G. Sommerville, Mitchell's, $50; Pleasant Grove Baptist Ch. (col), Prince George, $2.08; Mrs. W. D. Temple, Prince George, $1; Miss Lilly L. Thomas, Roanoke, $1; R. H. Waddell, Gassaway, W. Va., $8; Miss Virginia R. Wallace, Valley Centre, $5; Miss Sallie Ward. Chatam Hill, $3; Miss Agnes Stokes, Richmond, $1; Mrs. E. Bradfoot, Richmond, $3; Friends, Richmond, $1.51; A. D. Plowden. Richmond, $25; Woods' Children, Charlottesville, $3; Dr. E. Woods and children, Charlottesville, $2; Friend, Washington, D. C., $4; Woman's Missionary Jubliee, Richmond, $95.93.

ALABAMA.

Central Alabama—Montgomery 1st S. S. (Col), $2.00.

East Alabama—Alexander City L. M. S., $31.50; Geneva W. F. M. S., $19.14; Good Hope Ch., $5.70; Lebanon Ch., $430; Louisville Ch., $19.05; Palmyra Ch., $2.37; Tuskegee Ch., $3.30; Willing Hands Soc., $7; Union Springs "Wilson M. S.," $11.15; West Point Ch., $15.90; Wetumpka L. M. S., $10.30; Ch., $10.

Mobile—Broad St. Ch., $10; Brewton L. M. S., $17.60; C. M. S., $3; C. F. M. S., $12; Camden Ch., $5; Cent. Mobile, "Stuart M. S., $2, $1; Ch., $5; Govt. St. "Fannie Woodcock Soc"., $33.75; Ch., $50, $50, 2.15, $5,; Monroeville Ch., $5; Stockton Ch., $40, $35.

North Alabama—Anniston 1st "Soul Winners Bd.", $31.75; Anniston 2nd Ch., $5.73; Avondale Ch., $9.85; Birmingham 1st, "The Coral Workers," $2.75; North Birmingham M. S., $7.50; Jacksonville L. M. S., $6; Jasper Miss Soc., $10; South Highland Ch., $95.70; W. F. M. W., $95; Jubliee Fund, $78.50; Sylacauga L. A. & M. S., $19.18; Primary Class, $17.03; Tuscumbia Ch., $36.82.

Tuscaloosa—Eutaw S. S., (Miss McLemore's Class) $5; Gainesville Ch., $3.02; S. S., $2.82; Marion Junction Ch., $24.15; Selma 1st Ch., $720; Tusacaloosa L. F. M. S., $5; Uniontown W. M. S., 145.93; valley Creek Ch., $5.

ARKANSAS.

Arkansas—Batesville Ch., $60; Cent. Little Rock W. F. M. S., $20; Ch., $17.50; Little Rock 1st W. F. M. S., $16.80; L. F. M. S., $10.75; Little Rock 2nd M. S., $30; Mariana Ch., $18.40.

Ouachita—Camden 1st Ch., $7.75; W. M. S., $16.25; Hope Ch., $60; Hot Springs 1st L. F. M. S., $10; Junction City W. M. S., $12.50; Texarkana 1st W. M. S., $25; Ch., $425.

Pine Bluff—Fordyce Ch., $126; L. F. M. S., $11.72, $42.93; Holly Grove Ch., $35.83; Monticello Ch., $50; Monticello W. F. M. S., $5; Pine Bluff 1st Ch., $11.50; Warren Ch., $46.03

Washburn—Fayetteville 1st Ch., $73.78; G. M. S., $5; Ch., $24.96; Ft. Smith 1st Ch., $200.

FLORIDA.

Florida—Bagdad Ch., $6.25; DeFuniak Springs L. M. S., $50; Florala Aid Soc., $30; Madison L. F. M. S., $35; Monticello W. M. S., $50; S. S., (Class 2), $10; W. M. S., $10.65; Pensacola 1st Ch., $57.38; L. M. S., $48.27.

St. Johns—Dade City Ch., $4; Oakland Ch., $33.96; Plant City Jr. M. S., $2.24; Tampa 1st Ch., $56.

Suwanee—Archer L. H. & F. M. S., $1.50; East Jacksonville "Penny Makers Soc.", $16; Fernandina Ch., $11.96; Gainesville 1st "Phœbe Swart M. S." $100; Live Oak Ch., $5.54; Springfield L. S., $40.85.
Total, $719.60.

GEORGIA.

Athens—Athens 1st Y. L. M. S., $25; L. M. S., $191.30; Ch., $100; Hopewell Ch., $2; Toccoa 1st C. Bd., $5.

Atlanta—Atlanta 1st "Cheerful Workers," $25; L. M. S., $61.85; Bethany Ch., $29; Cent. Atlanta F. M. S., $28, $17.35; Covington L. M. S., $43.50; Druid Park L. A. S., $5; Inman Park Ch., $22.97; Jackson L. A. & M. S., $6.49; Lawrenceville Ch., $1.55; Loyd Ch., $37; Newman L. B. S., $5 Ch., $79.60; North Ave. Ch., $88.65; L. A. S., $358, $180; Men's League, $25; Ch., $63.65; Rock Spring L. M. S., $25; Wallace Ch., $4; Westminster Ch., $14.19; W. M. S., $32.50.

Augusta—August 1st Ch., $17.89; L. F. M. S., $50; E. C. D. Bd. of L. F. M. S., $100; S. S., $10; Eatonton "Willing Workers Soc.", $2.75; Monticello L. A. S., $10; Sparta L. A. S., $270; Ch., $1; Siloam L. M. S., $4.35.

Cherokee—Cartersville Ch., $150; Euharlee Ch., $3.80; Marietta L. F. M. S., $8.50; Mars Hill Ch., $7.11; South Broad L. A. S., $8.05; S. S., $2.25; Ch., $5.

Macon—Americus S. S., (Class No. 4), $.65; Class No 9. $4; Camilla Ch., $33.20; East Macon Ch., $8.55; Macon 1st Ch., $190; Poulan W. F. M. S., $7.50; Tatnall Square Ch., $48.85; Thomasville Ch., $247.90; Vineville Ch., $10.76.

Savannah—Aimwell Ch., $2.55; Hack Branch Ch., $4.45; Hazelhurst Ch., $1.82; Independent Ch., $50, $320, $6; McGregor Ch., $1.80; Valdosta Ch., $48.50; L. F. M. S., $6.50.
Total, $2,699.33.

KENTUCKY.

Ebenezer—Carlisle Ch., $35; Crittenden Ch., $14.80; Hopewell Ch., $4; Paris Ch., $150; Richwood Ch., $25; Washington Ch., $4.50; L. M. S., $3.30.

Louisville—Bardstown Ch., $8.15; Bardstown Road Ch., $11.14; Beulah Ch., $3.75; Harrods Creek Ch., $10.10; Louisville 1st Ch., $500; Shelbyville Ch., $251.55.

Muhlenburg—Fourth St. Ch., $5.

Paducah—Henderson 2nd Ch., $5; Paducah 1st Ch., $33.36.

Translyvania—Jellico Y. P. S., $5; Lebanon 2d. Ch., $25; New Providence Ch., $41.93.

West Lexington—Georgetown Ch., $25; Lair Ch., $3.51; Midway Ch., $58; Mt. Horeb Ch., $7; Mt. Pleasant W. F. M S., $16.50; Nicholasville Ch., $42.50; Pisgah Ch., $21.75; Wilmore Ch., $88.57; Winchester 1st Ch., $100, $150. $13.50; L. M. S., $106.75.

LOUISIANA.

Louisiana—Baker Ch., $2.75, $16; Bayou Current Ch., $6.20; Jackson S. S., $15; Lake Charles S. S., $51.36; Plains Ch., $36.45.

New Orleans—Canal St. Ch., $102.60, $10; Carrollton Young Ladies Bible Class, $15; Ch., $25; Covington Ch., $6.30, $6; Madisonville Ch., $2.50; Napoleon Ave. Ch., $10; New Orleans 1st Ch., $20, $25; Ponchatoula Ladies Auxiliary, $10; Prytania St. Ch., $20, $5, $6.

Red River—Monroe 1st Ch., $47.35; S. S., $3; Shreveport 1st Ch., $38.10; Tensas 1st Ch., $6.25.

MISSISSIPPI.

Central Mississippi—Ackerman Ch., $2; Carrollton Ch., $25; Central Jackson Ch., $27.85; Glen Allan Ch., $5, $2; Greenwood Earnest Workers Society, $50; Jackson 1st Ch., $149.23; Kosciusko Ch., $16; Ridgeland W. M. S., $6; Vicksburg Ch., $15.

East Mississippi—Bethel Ch., $50; Bloomfield W. M. S., $2.20; Booneville Ch., $25; Columbus $10;C orinth Ch., $69; C. M. S., $8.15; DeKalb Ch., $60; C. M. S., $8.15; DeKalb Ch., $41.50; Ch., $41.50; Hamilton Ch., $10; Iuka Ch., $1.25; Knox Ch., $25; Okolona W. M. S., $29, $12.50.

Meridian—Meridian 1st Ch., $5; Moss Point Ch., $17; Mt. Olive Ch., $4; Pascagoula Ch., $14.35.

Mississippi—Bethany Ch., $10; Centreville L. M. S., $15; Ch., $32.25, $4; McComb 1st Ch., $125; Port Gibson, Women's Mission Band, $25; Ch., $25.71; Red Lick W. M. S., $15.90; Union Ch., $8.20; Bensalem Ch., $1.75; Woodville Ch., $3, $3.

North Mississippi—Charleston Ch., $5.48; Grenada Ch., $75.25; Nisbet Missionary Soc., $39.70; Hernando Children's Sunbeam Soc., $10.50; W. M. S., $22; Hudsonville Ch., $2.50; Oxford Ch., $50; Oxford Ch., $150; Sumner Ch., $36.
Total, $1,273.27.

MISSOURI.

Lafayette—Booneville Ch., $33, $218.52; California Ch., $37.50; Lee's Summit 1st Jr. Silent Workers Band, $6; L. M. S., $20, $15; Lexington L. M. S., $38.30; Ch., $10, $75; Y. L. M. S., $20; Ch., $25; Winter Hat Circle, No. 1, $15; New Hope Ch., $25; L. A. S., $5; Odessa L. F. M. S., $15; Pettis 1st Ch., $10; Prarie Ch., $68.25; Saline Ch., $21.50; Sweet Springs Ch., $15; Walker Ch., $6.50; Wallace Ch., $39.50; Jassamine Society, $7; Westminster Springfield Ch., $5; S. S., $17.50; Westminster Nevado Ch., $2.50.

Missouri—Benton City Ch., $25; Columbia 1st W. F. M. S., $30; Mexico Ch., $20, $156.25; L. M. S., $32.33; Rocheport Ch., $3.

Palmyra—Florida Ch., $35; Kahoka Ch., $46.66; South Fork Ch., $20.

Potosi—Belvue W. M. S., $5.

St. Louis—Central St. Louis Ch., $31.50; L. F. M. S., $75; Ch., $25, $50; Hat Circle, No. 4, $5; Ch., $5; Hat Circle No. 10, $5; Grand Ave. W. F. M. S., $200; St. Charles 1st Ch., $20.

Upper Missouri—Barbee Memorial L. M. S., $25; Central Kansas City Y. L. M. S., $10; W. M. S., $127; Jno. B. Adger. M S., $50; Eastminster L. F. M. S., $10; Hyde Park Ch., $10.25; Liberty Ch., $580; St. Joseph 1st L. F. M. S., $425; Ch., $442.50.
Total, $3,240.56.

NORTH CAROLINA.

Albemarle—Raleigh Ch., $201.03; Washington Pansy Band, $10.

Asheville—Asheville 1st. W. M. S., $25; Ch., $55.46; Hazelwood Ch., $6.50; Hendersonville Ch., $14.90; Memorial Ch., $.25; Montreat Ch., $2.50; M. M. S., $2.35; Morrison Ch., $1; Oakforest Ch., $3.57.

Concord—Barium Springs Ch., $4, $6; Bethpage L. M. S., $5; Cannonville Virginia Preston M. S., $15, $11; Davidson Ch., $104.50; Franklin Ch., $7.60; Gilwood Ladies Society, $3; Mocksville S. S., $2.37; Mooresville 1st Ch., $91.75; L. M. S., $8.25; Newton L. H. & F. M. S., $5; Salisbury 1st Ch., $30; L. F. M. S., $30.91; Sherrills Ford Ch., $2; Shiloh Ch., $7; Statesville Ch., $175.49; S. S., $11.20; L. F. M. S., $26.

Fayetteville—Bethesda L. F. M. S., 18.70; Ch., $13.78; Big Rockfish Ch., $5; Carthage L. F. M. S., $1.85; Centre Ch., $20; Covenant L. M. S., $1.60; Elise Ch., $5; Galatia L. M. S., $16.35; Ida Mills Ch., $9.25; Y. P. S., $3.05; Men's Soc., $8.50; L. M. S., $7.50; C. M. S., $2.41; Iona Ch., $3.13; Jonesboro L. M. S., $8.60; Laurel Hill M. F. M. S., $7.75; L. F. M. S., $9.75; Church Laymen's Movement, $29.25; L. M. S., $5; M. M. S., $5; Church Laymen's Movement, $119.60; Boy's F. M. S. $2; Laurinburg Ch., $2; L. M. S., $10; McPherson L. F. M. S., $7; Montpelier Ch., $24.99; L. S., $22.40; Oakland L. M. S., $25; Parkton L. M. S., $20.25; Philadelphia L. M. S., $5.55; Red Springs Ch., $29.68; Roberdell L. S., $3.75; Rowland Ch., $86.60; L. A. & M. S., $43.85; Mission Band, $3.80; Covenanters, $2.15; Mission Band, $3.80; Covenanters, $2.15; Mission Band, $1.50; Saint Paul Ch., $50; Smyrna Ch., $17.50; L. M. S., $12.12; Summerville N. McKay, F. M. S., $16.25; Union, Children's Cotton Growers Assn., $29.

Kings Mountain—Bethany Ch., $4.47; Bessemer City Ch., $5; Cherryville Ch., $1.46; Forest City Ch., $15; Gastonia L. M. S., $13.28; King's Mountain, Children's Sunbeam Soc., $3; Lincolnton Ch., $35.81; Lincolnton L. M. S., $10.35; Y. L. M. S., $4.50; Junior Miriams, $7.50; Lowell S. S., $4.69; New Hope Ch., $29.75.

Mecklenburg—Albemarle L. A. & M. S., $25; Amity Ch., $25.15; Banks Ch., $6.50; Charlotte 1st Margaret Wilson Soc., $25; L. F. M. S., $200, $52.85; Charlotte 2nd. Ch., $10, $100; S. S., $40; L. F. M. S., $102;, $50.45; Ch., $18.26, $100; S. S., $25; Cook's Memorial Ch., $29.56; Hopewell L. M. S., $5.50; Ch., $10; Huntersville Ch., $106.15; Mulberry Ch., $6.65; Mulberry Creek Ch., $2.75; Paw Creek Ch., $45.82; Pee Dee, Ansonville M. S., $4.65; Philadelphia Y. L. M. S. $20; Pleasant Hill Ch., $2.50; L. A. S., $12.50; Robinson Ch., $11.56; St. Paul L. M. S., $50; S. S., $1.82; Steel Creek Ch., $120; Sugar Creek Ch., $57.65; L. F. M. S., $16.25; Waxhaw Ch., $11.70.

Orange—Alamance Ch., $50; Asheboro Ch., $50, $21.46; Buffalo Ch., $39.75; Church of the Covenant, $62.70, $92.66; Durham 1st Ch., $500, $10; Greensobor 1st Ch., $376, $10; Hawfields L. M. S., $20; Ch., $11; Leakesville L. F. M. S., $4.80; Lexington Ch., $57, $106; Reidsville Light L. M. S., $25; Westminster Ch., $36.73; L. A. & M. S., $7.95; Y. L. M. S., $1.65; E. H. S., $7.54; Covenanter Co., $.21; Winston 1st Ch., $637.95; Covenanter Co., $2.26; Ch., $50.

Wilmington—Caswell Ch., $43; L. S., $16; Earnest Workers, Y. P. S., $15; (Worth Band) Children's Soc., $6; Chadbourne W. M. S., $10.75; Duplin Roads Ch., $20.85; L. C. Graves Mem'l. Ch., $14.03; St. Andrews Ch., $13; Wilmington 1st Ch., $1,513.64.
Total, $6,908.99.

OKLAHOMA.

Durant—Hugo Ch., $10.85.

Mangum—Central Oklohoma City S. S., $8.98; Cordell 1st Ch., $12.51.
Total, $32.29.

SOUTH CAROLINA.

Bethel—Beersheba Ch., $27.79; L. M. S., $20; Bethel Ch., $235.19; L. M. Study Class, 29.20; Bethesda Ch., $25; Bowling Green Ch., $100; Heath Springs L. M. S., $7.35, $5; Mt. Pleasant Ch., $4; Purity Evelyn Houston M. S., $60; Yorkville 1st L. F. M. S., $27.60; Zion Ch., $27.64.

Charleston—Aiken Ch., $50; Arsenal Hill S. S., $21.38; Charleston 1st Ch., $100; Columbia 1st

Ch., $77.74; L. F. M. S., $68.35; James Island Ladies Assn, $3; New Wappetaw Ch., $13.61; Orangeburg Ch., $250.

Enoree—Antioch, Pauline DuBose Little Soc., $13.25; Bethany Ch., $53; Clinton 1st Ch., $15, $2; Dorroh Ch., $3.25; Enoree Ch., $3; Fairview Ch., $30; Glen Springs Soc., $13; Greenville 1st. Leighton Wilson F. M. S., $50; Ch., $1; Greer, Donald Richardson M. S., $20; Laurens 1st L. F. M. S., $16; DuBose Mis. Soc., $43; Reapers Mission Band, $6.36; Forsythe Mission Band, $3.87; Liberty Springs Ch., $50; L. F. M. S., $6; Licksville Ch., $3.97; Nazareth Ch., $3.52; L. M. S., $6.85; C. M. S., $1.75; Reedy River Juvenile Soc., $5; Rocky Spring Ch., $1; Spartanburg 1st. Ch., $132; Thornwell Mem'l. S. S., $9.82; Union 1st Ch., $10.15, $50; Woodruff W. M. S., $13.10.

Harmony—Bethel Ch., $19; Bishopville Ch., $36.58; L. A. S., $10.75; Camden L. M. S., $17.50; Concord L. M. S., $43; Hebron Ch., $42.29; Indiantown M. & P. Bd., $50; Mayesville Ch., $5; Sumter W. M. S., $22; Ch., $2; Williamsburg L. M. S., $19.72.

Pee Dee—Beulah Ch., $21.70; Blenheim Ch., $17.31; DuBose L. F. M. S., $12.90; Carolina L. A. S., $9; Cheraw Ch., $25; Effingham Ch., $8.30; Hopewell Ladies M. S., $87.65; Childrens Band, $10.50; Marion Ch., $18.46.

Piedmont—Anderson 1st Ch., $125; Easley Ch., $75; Fort Hill L. M. S., $5; Liberty Ch., $25; L. M. S., $10; Roberts Ch., $6.06; Seneca Ch., $30; Walhalla Ch., $40; Westminster W. M. S., $5.

South Carolina—Abbeville, Katherine Williams M. S., $12; Greenwood Ch., $150; Little Mountain Ch., $3.30; Providence L. M. & A. S., $20; Ch., $5; Upper Long Cane L. A. & M. S., $16; Gospel M. S., $10; Ch., $2; Childrens Soc., $50; Ch., $62.42; Gospel M. S., $6.10; Childrens Mission Fund, $45.

Total, $2,895.28.

TENNESSEE.

Columbia—Bethany Ch., $7.07; Society, $5. Columbia 1st Mack M. S., $3; Ch., $50, $16; S. S., $40.50; Culleoka W. M. S., $2; Frierson Memorial Ch., $9.75; Lewisburg Ch., $13.80.

Holston—Blountville Ch., $30.88; Mossy Creek Ch., $8.50; S. S., $3.58; W. M. S., $5; Rogersville W. M. S., $15; Ch., $9.75.

Knoxville—Chattanooga 1st Ch., $21.62; S .S., $34.26; L. F. M. S., $30.83; Y. L. M. S., $10; Juvenile Soc., $6.30; Fifth Ave, L. M. S., $20 Knoxville 1st W. M. S., $20; Ch., $25; Lebanon Ch., $5.

Memphis—Alabama St. Ch., $130.10; S. S. Sunbeams, $3; S. S., $25; Covington 1st Ch., $13. $50; F. M. S., $10; Ch., $5, $6; Germantown Ch., 17; Hickory Withe Ch., $6.95; Memphis 2nd. L. H. & F. M. S., $50; Ch., $87.83; Moore St. Mission S. S., (Col), $10; Mt. Carmel L. M. S., $36; Ch. $10; Somerville Ch., $20; L. M. S., $12.50; Stanton Ch., $5.

Nashville—Clarksville Ch., $50. $41.61; L. F. M. S., $50; Glen Leven L. F. M. S., $12; Ch., $10; L. F. M. S., $5; Madison Ch., $10; McMinnville L. A. S., $5; Moore Mem'l Ch., $40.11, $10.50; L. M. S., $29.90; Nashville 1st Ch.. $172.20; W. M. S., $50; Shelbyville W. F. M. S., $120; Waverly Ch., $25.

Western District—Humboldt Ch., $4.20; Ripley Ch., $12.50; Trenton W. M. S., $15.82.

Total, $1,554.06.

TEXAS.

Brazos—Bay City Y. P. M. S., $25; Galveston 1st Ch., $900; Hardy St. L. M. S., $3.30; Houston 1st Ch., $191.10; Houston 2nd. W. M. S., $40; Ch., $25; Navosota Ch., $500.

Brownwood—Brownwood Ch., $44.10; Comanche Ch., $53.66; S. S., $2.61.

Central Texas—Austin 1st. Southern W. H. & F. M. S., $15.45; Burnet Ch., $7.15; Cameron L. M. S. $.7; Corsicana L. F. M. S., $10.55, $45.-45; Ch., $25; Georgetown W. H. & F M. S., $5; Highland S. S., $6.82; Lott C. E. S., $7.60; L. M. S., $13.25; Maysfield Ch., $5; Mexia Ch., $2.30; Unity Ch., $70.

Cisco—Roscoe Ch., $1.

Dallas—College Park Ch., $25; Dallas 1st Ch., $57.75; S. S., $25.05; L. M. S., $30.70; East Dallas Ch., 68.75; Forney W. A. & M. S., $25; Milford Ch., $48.65; Van Alstyne L. M. S., $20.

Eastern Texas—Beaumont 1st Ch., $25.51; W. M. S., $2, $2; Sunday School M. S., $3.75; Central Beaumont Ch., $25; Crockett Ch., $6; L. M. S., $2.50; Lovelady L. A. S., $5; Ch., $20; Palestine 1st Ch., $50; Royal St. Ch., .48.

El Paso—Ysleta Ch., $5.

Fort Worth—Cleburne W. M. S., $6.75; Ft. Worth 1st Ch., $6.10; Weatherford 1st Ch., $75, $10.

Panhandle—Amarillo 1st Ch., $39.40; Childress M. S., $1.55.

Paris—Commerce Ch., $4.05; L. A. M. S., $4.35; Henderson Ch., $6.50; Honey Grove M. S., $10; Mt. Pleasant 1st Ch., $64.10; Paris 1st Home Dept. S. S., $2.80; Ch., $1; Y. L. M. S., $25

Sherman—Bowie Ch., $25, $15.30.

West Texas—Goliad Ch., $26.40; Gonzales 1st W. M. S., $300; Kingsville 1st Ch., $4; Refugio Ch., $8; Rockport F. M. S., $20; San Marcos Ch., $15; Tomaston Ch., $5.35; Victoria 1st S. S., $9.96; Westminster Ch., $10.

Total, $3,260.09.

VIRGINIA.

Abingdon—Bland Ch., .55; Dinwiddie Ch., $1; Dublin L. M. S., $32; Liberty Hall Ch., $11.22; New Dublin L. M. S., $6.30; Ch., $13.30; Norton L. F. M. S., $15; Sinking Springs Stephenson Mission Band, $400; Thompson Valley Ch., $7.61.

Chesapeake—Hartwood Ch., $10; S. S., $5; Litchfield Ch., $1.75; Oakland Ch., $4.99; Washington 2nd Ch., $13.54.

East Hanover—Amelia C. H. Ch., $15.62; Bon Air L. M. S., $10; S. S. $10; Ch., $6; Burkeville L. M. S., $5; Fredericksburg L. M. S., $26; Ginter Park Ch., $149.43, $30.14; W. M. S., $17.01, $44; Grace St. L. F. M. S., $100; Hebron Ch., $4.78; Mizpah Ch., $130.55; W. M. S., $16; North End S. S., $3.84; Pryor Mem'l. Ch., $1; Richmond 1st Ch, $5; Richmond 2nd Ch., $218.05; W. F. M. S., $582; Richmond 3rd Ch., W. M. S., $2.25; S. M. B., $15.

Greenbrier—Clifton Ch., $17.09; Kelster S. S., $1.50; Green Sulphur S. S., $4; Kesler Mem'l. Ch., $2; Lewisburg Ch., $122; Muddy Creek Ch., $30; Richlands Ch., $26.25.

Kanawha—Bream Mem'l. Ch., $80; Charleston 1st Ch., $50; L. M. S., $50, $25, $10; Ch., $100; Huntington 1st Ch., $42.01; W. H. & F. M. S., $44; Gleaners, $25; Montgomery Ch., $14.

Lexington—Bethel Ch., $62.17, $5.65; Mission Study Class, $57.75; Davis Mem'l. Ch., $25; Ellamore Ch., $5; Franklin P. A. & M. S., $5; Lexington Ch, $85.75; W. M. S., $38.50; Y. W. M. S., $25; Ch., $10; Massanutton Ch., $18.75; Mt. Carmel Covenanter Co. No. 91; $1.75; C. T. N. S., $5; New Providence Ch., $50; L. B. S., $150; Olivet Ch., $6.55; Y. L. H. & F. M. S., $10; Oxford Ch., $68.50; Pilson Mem'l. Ch., $2.31; Staunton 1st Ch., $2; S. S., $33.25; W. M. S., $25, $5, $10; Ch., $250; Staunton 2nd. Ch., $75; Timber Ridge Central Ch., $5.76; Timber Ridge Ch., $3; Tinkling Springs Ch., $74; Tygarts Valley Ch., $10; Mission Club, $10; Union Y. L. M. S., $25; Waynesboro Ch., $34.59, $3.75.

Maryland—Bethesda Ch., $129.87, $25; Franklin St. Ch., $61.15; Mt. Washington Ch., $5, $5; Owings Mill Ch., $14.50; Springfield L. M. S., $30.

Montgomery—Blacksburg L. M. S., $6; Bluefield L. M. S., $50.38; Christiansburg L. M. S., $5; Ladies Bible Class, $18.75; Ch., $81.25, $5; L.

lling Springs Ch., $2.25; High Bridge Ch., $3.71; M. S., $43.75; Clifton Forge Ch., $197.50; Fal-Liberty Washburn Mission Band, $15, $6; Sunshine Band, $4.22; Washburn Mission Band, $25; Ch., $100; Lynchburg 1st Men's League, $300; Lynchburg 1st W. F. M. S., $300; Mt. Emory Ch., $4.52; Piedmont Ch., $8; Radford Central Ch., $13.98; Rich Patch Ch., $3.33; Rivermont Ave. Ch., $4; Roanoke 1st Louise Dolby M. S., $50; Nannie Henderson M. S., $6, $5; Ch., $33.44; W. F. M. S., $66; Roanoke 2nd. Ch., $50.

Norfolk—Ghent W. F. M. S., $50; Ch., $100; Gloucester Ch., $3; Norfolk 2nd. Ch., $145.03; Park Ave. L. M. S., $7.25; Powellton Earnest Workers M. S., $5.

Roanoke—Bethlehem Ch., $35.21, $39.79. $3; L. A. S., $10; Buffalo Aid Soc., $4.50; Danville 1st Gleaners, $40; L. M. S., $19.87; Ch., $30 $27.50; Douglas Ch., $20.70; Ebenezer Ch., $10; Roanoke Light Bearers, 10.30; Rough Creek Ch., $2.50; South Boston Ch., $50; L. M. S., $9.25; Village Ch., $43.51; Y. L. A., $2; Busy Bee Soc., $10; Ch., $6; Wylliesburg Ch., $1.75.

West Hanover—Charlottesville S. S., $19.90; College L. F. M. S., $10; Farmville L. M. S., $20; Farmville Girls Mission Circle, $100; Lebanon Ch., $11.35; Maysville Ch., $10; L. A. S., $4.75; Tabor L. A. S., $7.

Winchester—Bunker Hill Ch., $46.43; Burlington Ch., $5; Elk Branch W. H. & F. M. S., $15; Ch., $39.50, $13.78; S. S., $3.72; Ivanhoe L. A. S., $10.44; Busy Bee Society, $3; Ch., $2.75; Moorefield Ch., 150; Opequon Ch., $41.84, $30; Romney Ch., $34.10, $20.05; Round Hill Ch., $13.67; Shenandoah Junction Ch., $12.50; Stones Chapel, $31.66; Thomas Ch., $6; Winchester Y. P. M. S., $50; Covenanter Co., $10.

Total, $6,841.01.

MISCELLANEOUS.

Rev. B. L. Beale (Special) $1; Mr. W. D. Beattie, $100; Mrs. S. E. Corbett, $2; Miss Sue V. Doak, $1; Mrs. M. L. Duncan, $50. (Special); "A Friend of Missions," $600; Mr. Jno. B. Hunt, $25 (Special); Rev. R. E. Henderlite, $5.50; Mrs. Jane A. Johns, $5; Mrs. P. L. Johnson, $2; Miss Hattie Lowry, $2.50; Mrs. J. L. McLin, $3; Mrs. Hector McSween, $10; Mr. Andrew L. Nelson, $2; Mr. P. Pearsall, $100; Mrs. Julia F. Sharp, $1.25; Rev. J. L. Sherrard, $2; Mrs. J. E. Wood, $10; Miss Mary Dustin, $10; Rev. S. L. Morris, $5 (Special); Cash—U. S. Gov. (Special) $1,038.70.

SEMI-CENTENNIAL BUILDING FUND.

Balance, November 30th, 1911, $2162.93.

Highland Park Church, Louisville, Ky., $1.25; Miss Emma Warwick, $1; Rev. and Mrs. J. S. Shaw, $5; Rev. G. F. Bell, $1; Tampa Heights S. S., $7; Norwood, La. S. S., $4.11; Festus, Mo. Ch., $8.82; Antlers Okla., $3.70; Good Hope Ch. Iva, S. C., $7.61; Refuglo Tex., $11.55; Somerville, Tex., $5; Mt. Pleasant Va., $8; Ebenezer Ch. Rock Hill, S. C., $15; Cornith Miss, $27.80; Rev. R. D. Ross, $5; Mrs. Eva B. Anderson, $25; Eutaw, Ala., $40; Inman Park Ch., $25; Greenwood, Miss., $29.26; Union, Winnsboro, S. C., $2.85; Rev. C. R. Dudley, $10; Cold Spring, Tenn., $5; Pendleton, S. C., $10; Washington, Ky., $13.15; Pass Christian, Miss., $15; Long Beach, Miss., $3; New Hope, Lowell, N. C., $8.26; Mr. W. M. Walsh. $3; Hyde Park, Mo., $3.50; Longview, Tex., $19.30; Mr. J. B. Hunt, $50; South Highlands, Ala., $111.30; Central, St. Louis, $38.10; Bramwell, W. Va., $9; Mt. Pleasant, Tenn. $1.25; Shepherdstown, Va., $30.01; North Avenue, $25; South Frankfort, Ky., $8.85; Canton, Miss., $25.10; Higginsville, Mo., $22.08; Winnsboro, S. C., $12; Sherman 1st., $59; Yoakum, Tex., $9.50; Jacksonville, Ala., $12.60; Samuel Davles, Va., $9.37; Central, Shawnee, Okla., $1.50; Rock Springs, Va., $3.47; New Providence, Va., $23.77; Americus, Ga., $8.15; Union 1st S. S., $20.90; Bellevue, Mo., $20.77; Covington 1st., Tenn., $6; San Marcos 1st, Tex., $8.50; Petersburg, 2nd, Va., $30.79; Kearneysville, W. Va., $12.56; Greenwood, S. C., Miss., $26.23; Green Hill, Tex., $2.35; Mr. J. P. Clark, $5; Springsdale, Ark., $4.47; Mr. T. Harrison, $10; McDowell, Va., $3.21; Second German, New Orleans, $7.25; Newman, Ga., $19.12; Mrs. R. C. Montgomery, $2.50; Corsicana, 1st, Tex., $12; Hebron, Va., $56.15; De-Funiah Springs, L. M. S., $30; Irondale, Mo., $3.30; Refugio, Tex., $2.75; Shongalo, Miss., $23.45; Denmark Tenn., $2.74; Union Denmark, Tenn., $7.97; Beaumont, Tex., $2.25; Mrs. S. W. Demaree, $10.

Total to January 1st., 1912, $3,246.15.

A. N. SHARP,
Treasurer.

ASSEMBLY HOME MISSION RECEIPTS FOR DECEMBER, 1911

Offer unto God thanksgiving; and pay thy vows unto the Most High."—*Psa.* 50:14

ALABAMA.

East Alabama—Auburn Ch., $7.49; Good Hope Ch., $2.85; Headland Ch., $1.30; Hartford M. S., $1.70; Palmyra Ch., $4.30; Tuskegee Ch., $3.27; M. S., $7; Union Springs Ch., $5.65; West Point Ch., $12.24; Woods Ch., $2.12; Wetumpka M. S., $10.30.

Mobile—Brewton Ch., $11.40; Central, M. S., $2; Hepewell Ch., $2.10; Jackson, S.S., $3.80.

North Alabama—Gadsden 1st., Ch., $6.32; Mt. Pisgah Ch., $1.70; South Highlands Ch., $30.80; Tuscumbla Ch., $15.66.

Tuscaloosa—Eutaw Ch., $40; Gainesville S. S., $1.10; Greensobor Ch., $27; Selma 1st Ch., $165.59; Uniontown Ch., $55.20; M. S., $6.96.

ARKANSAS.

Arkansas—Arkansas Presby., $75.84; Mariana, Ch., $25.55.

Ouachita—Ashdown, M. S., $53.24; Columbus Ch., $4; Dobyville Ch., $1; DeQueen Ch., $5; Hope Ch., $73.32; Iona Ch., $2.70; Texarkana First, S. S., $3.55; M. S., $10.

Pine Bluff—Holly Grove Ch., $8.97; Monticello Ch., $18.11; Pine Bluff Presbytery, $94.28.

Washburn—Charleston Ch., $1.50; Mt. Bethel Ch., $2.50; Washburn Ch., $90.

FLORIDA.

Florida—Bagdad Ch., $1.60; Laurel Hill Ch., $2; Pensacola 1st Ch., $20.08; Quincy, M. S., $25.64; Tallahassee Ch., $10.

Suwanee—Archer M. S., $1; Fernandina Ch., $11.60; Gainesville 1st Ch., $45.

GEORGIA.

Athens—Carnesville Ch., $4.11; Cornelia Ch., $6.77; Gainesville Ch., $12.35; Hopewell Ch., $2; Lavonia Ch., $3.11.

Atlanta— North Ave. Ch., $101.41; M. S., $42; Inman Park Ch., $7.21; Druid Ch., $5; Bethany Ch., $32.50; Covington, M. S., $20; Lithonia Ch., $4.96; Lloyds Ch., $2.51; Lawrenceville Ch., $2.20; Newman Ch., $26.90; Norcross Ch., $2.

Augusta—August 1st., Ch., $108.88; S. S., $5; M. S., $72; Monticello, M. S., $10.

Cherokee—Bethel Ch., $5; Euharlee Ch., $2.15; Mars Hill Ch., $7.05; Milner Mem'l. Ch., $1.68; McLemon Ch., $2.37; Rome 1st., M. S., 30; Rome South Broad St., S. S., $4.30.

Macon—Attapulgus, S. S., $1; Americus Ch., $14.65; Camilla, $11.83; Climax Ch., $3; Thomasville Ch., $185.95.

Savannah—Bryan Neck Ch., $23; Darien 1st., Ch., $2.85; S. S., $1.26; Flemington Ch., $4.15; McGregor Ch., $1.10; St Mary's Ch., $5.30.

KENTUCKY.

Ebenezer—Central Ch., $4; Carlisle Ch., $20; Crescent Springs, M. S., $8; Richwood, S. S., $11.10.

Louisville—Highland Park Ch., $8.05; Stuart Robinson Memorial, $219.50; Mulberry Ch., $7; Shelbyville Ch., $36.45.

Muhlenburg—Bowling Green 1st. Ch., $25; Lester Memorial Ch., $5.

Translyvania—New Providence Ch., $10.84; Missionary Union, $10; Presbytery, $20; Stanford Ch., $68.40.

West Lexington—Beards Ch., $7.46; Bethesda Ch., $5.40; Providence Ch., $7.14; Union Ch., $4.

LOUISIANA.

Louisiana—Presbytery, $142.60.

New Orleans—Presbytery, $804.06; Prytania St. Ch., $16.95.

Red River—Alabama Ch., $3.30; Frierson Memorial Ch., $15; Keatchie Ch., $7.60; Minden Ch., $29.27; Monroe 1st. Ch., $20.10; S. S., $10.94; Rayville Ch., $4.55; S. S., $2.22; Ruston Ch., $9.56; M. S., $11.55; Shreveport 1st Ch., $131.40; Tensas 1st Ch., $5.55.

MISSISSIPPI.

Central Mississippi—Ackerman Ch., $3; Edwards Ch., $2; Forrest Grove Ch., $3; Kosciusko Ch., $10; M. S., $5; Shongalo Ch., $6.05; Vicksburg Ch., $11; Winona Ch., $7.80.

East Mississippi—Pleasant Springs Ch., $1; Hamilton Ch., $5; Lebanon Ch., $2.50.

Meridan—Fry Creek Ch., $1; Pass Christian Ch., $10; Zion Ch., $2.05.

Mississippi—Bensalem Ch., $1.75; Centreville Ch., $16.75; M. S., $5; Crystal Springs, M. S., $6; Holly Springs M. S., $35.75; Monticello Ch., $1.34; Pine Ridge Ch., $5.60; Red Lick Ch $5.75; Rodney Ch., $2.75; Union Churrh, $9.20.

North Mississippi—Grenada Ch., $26.35; S. S., $2; Long Creek Ch., $3.25; Tunica Ch., $4.25; Turner Ch., $36.60.

MISSOURI.

Lafayette—Lexington, M. S., $1.50; Westminster, (Walker) Ch., $1.75.

Missouri—Bethel Ch., $4.60; Mexico Ch., $12; Montgomery City Ch., $4.35; New Bloomfield, $.50.

Palmyra—Perry Ch., $10; Stoutsville Ch., $2; Zion's Hill Ch., $30.

St. Louis—Dardenne Ch., $10; Newport Ch., $3.35; M. S., $4.55; St. Louis Central Ch., $50; St. Louis Grand Avenue, S. S., $5; St Charles, M. S., $10.

Upper Missouri—Platte City, M. S., $11.70.

NORTH CAROLINA.

Albemarle—Cann Mem., M. S., $10; Coldsboro Ch., $25; Henderson Ch., $60; Mossy Creek Ch., $3.41; Nut Bush, $3.75; Oak Hill, $3; Rocky Mount Ch., $15.02; Warrenton Ch., $1.

Concord—McKinnon S. S., $3.35; Mocksville M. S., $5; New Salem Ch., $2.40; Poplar Tent Ch., $5; Rocky River, S. S., $1.

Fayetteville—Aberdeen Ch., $6.35; Bensalem Ch., $1.25; Big Rockfish Ch., $2; Bluff Ch., $5.29; Cypress Ch., $1.90; Dunn Ch., $30; Euphronia Ch., $2.25; Ellse Ch., $1.75; Gulf Ch., $3.50; Ida Mills Ch., $8.85; Laurel Hill Ch., $70.42; Long Street Ch., $3.75; Laurinburg Ch., $19.94; McPherson Ch., $2.40; Mt. Pisgah Ch., $3.70; McMillan Ch., $4; Midway Ch., $3; Oakland Ch., $2.20; Philadelphus Ch., $10.55; Pittsboro Ch., $3.20; Red Springs Ch., $11.60; Rowland Ch., $27; M. S., $13.75; Summerville Ch., $3.16; Troy Ch., $4; Vass Ch., $1.95; White Hill Ch., $3.10.

Kings Mountain—Brittain Ch., $2.22; Bessemer City Ch., $2.50; Cherryville Ch., $.80; Duncans Creek Ch., $.92; Hepzibah Ch., $1.28; Lowell Ch., $18; New Hope Ch., $23.46; Stanley Creek Ch., $7.96; Union Mills Ch., $.95.

Mecklenburg—Bethel Ch., $3.13; Charlotte 1st., Ch., $50; Charlotte 2d Ch., $200; Cooks Mem. Ch., $3.85; Huntersville Ch., $5.50; Mallard Creek Ch., $8.92; Marshville M. S., $10; Newells Ch., $3.50; Paw Creek Ch., $14.53; Pee Dee Ch., $1.55; Sharon Ch., $3.46; Wadesboro Ch., $5; Waxhaw Ch., $10.20; West Avenue Ch., $18.

Orange—Buffalo Ch., $2.80; Graham Ch., $107.74; Hawfields Ch., $5; Stony Creek Ch., $1.80.

Wilmington—L. C. Graves Mem. Ch., $4.86.

OKLAHOMA.

Durant—Durant 1st Ch., $9.60.

Indian—Beach Ch., $5.70; Bokchitto Ch., $10; Ravia Ch., $2.14; Sandy Creek Ch., $.26; Wide Spring Ch., $1.25.

Mangum—Cordell Ch., $5.20; Mangum Ch., $56.25; Shawnee Ch., $4.

SOUTH CAROLINA.

Bethel—Beersheba Ch., $4.45; Bethesda M. S., $25; Fort Mills Ch., $15.

Charleston—Columbia First Ch., $35.98; Edisto Island Ch., $16.73; Rockville Ch., $1.61.

Enoree—Becca Ch., $1.50; Dorroh Ch., $3.25; Fountain Inn Ch., $503; Mt. Vernon Ch., $.70; M. S., $6; Licksville Ch., $3.64; Nazareth Ch., $3.40; New Harmony Ch., $2.50; Rocky Spring Ch., $1.50; Todd Memorial Ch., $1.50; Thornwell Memorial Ch., $4.68; Sedalia Ch., $3.77; Union First Ch., $11.25.

Harmony—Beulah Ch., $6.50; Bethel Ch., $9; Bishopville Ch., $26.56; Camden, M. S., $25; Hebron Ch., $10.22; Jordan Ch., $1; Wedgefield Ch., $8.14.

Pee Dee—Blenheim Ch., $11.11; Carolina Ch., $7.50; Darlington Ch., $64.01; Dillon Ch., $2.83; Effingham Ch., $4; Florence Ch., $41.97; Kentyre Ch., $5.60; Reedy Creek Ch., $3.87.

Piedmont—Fort Hill Ch., $5; Good Hope Ch., $6.15; Midway Ch., $2.18; Retreat Ch., $2.80; Roberts Ch., $1.92; Walhalla, Ch., $18; S. S., $3.39; Fair Play Ch., $2.70.

South Carolina—Hodges Ch., $12.36; Lebanon, M. S., $20; Little Mountain Ch., $2.90; S. S., $2; Upper Long Cane Ch., $38.90; M. S., $4.20.

TENNESSEE.

Columbia—Bethany Ch., $1.85; Brick Ch., $5.90; Lewisburg Ch., $13.65; Petersburg 2nd., $5.50; Pigg Chapel Ch., $2.40; Young Chapel Ch., $1.24.

Holston—Arcadia Ch., $3.65; Bristol 1st., M. S., $6; Blountville Ch., $1.55; Jonesboro 1st., M. S., $8.60; Russellville Ch., $2.25.

Knoxville—Cedar Springs Ch., $1.46, Chattanooga 1st. Ch., $115; Cleveland Ch., $10.61; Knox., 1st., M. S., $20; Knox. Fifth Avenue, M. S., $11.15; Lebanon Ch., $2; Lenoir City, $3; Madisonville, M. S., $30; Oliver Springs Ch., $2.25; Sweetwater Ch., $15; Soddy Ch., $3; Washington Ch., $3.

Memphis—Buntyn Ch., $3; Covington First, S. S., $5, M. S., $31; Centre Ch., $1.10; Hickory Withe Ch., $5.75; Mason Ch., $20.25; M. S., $7; Memphis 2d Ch., $321.55; Oakland Ch., $15.

Nashville—Clarksville 1st Ch., $16.67. Cottage Ch., $5.50; Mt. Olivet S. S., $5; Woodland St. Ch., $15.20.

Western District—Tiptonville Ch., $3.20.

TEXAS.

Brazos—Bryan Ch., $10.05; Brazos Presbytery, $281.25, $25. (Special); Galveston 1st S. S., $12.52; Navosta Ch., $50.

Brownwood—Brownwood Presbytery, $185; Mertzon Ch., $1.75.

Central Texas—Central Texas Presbytery, $3.[illegible]; Mexia Ch., $3.85.

Dallas Presbytery—Westminster M. S., $33, (Special); Dallas Presbytery, $25 (Special).

Eastern Texas—Presbytery, $250.

Fort Worth—College Ave. S. S., $3.27.

Panhandle—Presbytery, $134.06.

Paris—Alpine Ch., $1.10; Presbytery, $300.

Sherman—Bowie 1st Ch., $3.80; M. S., $5 (Sp); Denton St. Ch., $5 (Special).

Western Texas—Beeville 1st M. S., $30 (Sp.); Corpus Christi, M. S., $30 (Sp.); Edna Allen Mem. Ch., $68 (Sp.); Lockhart Ch., $5.20; San Marcos, M. S., $15 (Sp); Wælder Ch., $7; Presbytery, $500, $75 (Sp.); Kingsville Ch., $4; Thomaston Ch., $2.25.

VIRGINIA.

Abingdon—Bland Ch., $1.56; Bell Spring Ch., $10.25; M. S., $3; Burke's Garden, $3.35; Glade Spring Ch., $26.90; Green Spring Ch., $5.12; High Point Ch., $1.20; Meadow View Ch., $4; New Dublin Ch., $8.50; Saltville Ch., $3; Thompson Valley Ch., $7.95.

Chesapeake—Bealton Ch., $2; Mitchells Ch., $24; Oakland Ch., $1.23; Warrenton Ch., $9.35; Washington 2nd. Ch., $4.40.

East Hanover—Ashland Ch., $4; Bon Air S. S., $1.50; M. S., $11.50; Burkeville M. S., $5; Fredericksburg M. S., $13; Ginter Park Ch., $44.05; Overbrook Ch., $15; Richmond. 2nd. Co., $83.46.

Greenbrier—Alderson Ch., $27.88; Baxter Ch., $3.45; Clifton Ch., $2.74; Liberty Ch., $5.75; Monitor Ch., $1.00; Salem Ch., $2.

Kanawha—Huntington 1st Ch., $6.81; Montgomery Ch., $13.

Lexington—Collierstown Ch., $10; Greenwood Ch., $1; Lexington 1st Ch., $62, Millboro Ch., $2.75; McDowell Ch., $19.62; New Monmouth, M. S., $8; Staunton 1st Ch., $57.27; S. S., $20.10; Tinkling Spring M. S., $10; Union Ch., $5.99; Tygarts Valley Ch., $4.65; Waynesboro Ch., $8.64.

Maryland—Franklin St. Ch., $40.49; Bethesda Ch., $27.36; Mt. Washington Ch., $10.

Montgomery—Academy Ch., $2.25; Glen Wilton Ch., $3.25; High Bridge Ch., $3.67; Leesville Ch., $.95; Mt. Emery Ch., $1; Missionary Union, $30. (Sp.); Piedmont Ch., $6; Princeton Ch., $11.68; Radford Ch., $26.58; Roanoke, 2nd Ch., $10; Roanoke 1st Ch., $10.10; M. S., $60 (Sp.); Radford Central Ch., $9.10; Rivermont Ave Ch., $2.45.

Norfolk—Ghent Ch., $25; Makemie Ch., $4.33; Naomi Makemie Ch., $2; Norfolk 2nd. Ch., $17.79.

Roanoke—Bethlehem Ch., $10; Beale Memorial Ch., $3.25; Briery Ch., $3.40; Clarksville Ch., $15.50; Danville 1st Ch., $115.34; Douglas Ch., $9.10; Hat Creek Ch., $3.12; Mt. Carmel Ch., $14.55; Meherrin Ch., $2; Mercy Seat Ch., $5; Roanoke Ch., $3.05; South Boston Ch., $25; Village Ch., $14.82; S. S., $2.22.

West Hanover—Appomatox Ch., $1.30; Cartersville Ch., $2.50; Charlottesville Ch., $16; College Ch., $13.80; Evergreen Ch., $1.20; Farmville M. S., $15; Lebanon Ch., $3.68; S. S., $6; Maysville Ch., $11.38; Riverside Ch., $2.25.

Winchester—Burlington Ch., $5; Bunker Hill Ch., $8.96; Berryville Ch., $4.80; Cedar Cliff Ch., $6.40; Davis Memorial Ch., $15; Elk Branch Ch., $17.50; Keyser Ch., $17.01; Opequon Ch., $8.66; S. S., $.69; Round Hill Ch., $11.71; Shenandoah Jct. Ch., $5; Shepherdstown Ch., $13.79.

Colored Work—Heidelburg Ch., $2; Mt. Olive Ch., $1; Mt. Zion Ch., $1.06; Sardis Ch., $1.11.

THE IMMIGRANT

By Walter Peirce

THE land in purple distance dies,
And flowing leagues of sea
Grow wide about the whitening path,
That parts my home from me.

The stars shine white at dawn; the sun
Burns through the leaden gray;
The sun dies out; the stars gleam pale,
And so day follows day.

And now about our reeling mast
The sea-gulls wheel and scream;
And through the dusk new land looms dim
As a remembered dream.

And I would rather face again
Those wastes of weary sea,
Than step upon that alien shore,
Where no man waits for me.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [17]

IBANCHE. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. Motte Martin.
*Mrs. Motte Martin.
*L. J. Coppedge, M. D.
Dr. Jos. G. Pritchard.
Rev. and Mrs. L. A. De Yampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [15]

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11]

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1909.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

*Mrs. F. V. Rodrigues, Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION [11]

FORTALEZA. 1882.

*Mrs. R. P. Baird, Fredericksburg, Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1878.

Miss Eliza M. Reed.
*Miss Margaret Douglas.

CANHOTINH

Dr. and Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73]

TUNGHIANG. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.
Miss Emma Board an.
Miss Mary S. Mathews.
*Rev. and Mrs. Geo. Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.
Rev. C. H. Smith.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

KIANGYIN. 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. F. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

NORTH KIANGSU MISSION. [59].

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

Rev. C. N. Caldwell.
*Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. O. V. Armstrong.
Rev. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Mary P. Thompson.
Miss Charlotte Thompson.

HWAIANFU. 1895.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

Rev. and Mrs. W. H. White.
Rev. and Mrs. C. F. Hancock.
Dr. R. M. Stephenson.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskervill.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [18]

CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.
Miss Eloise Wardlaw.

CAIBARIEN. 1891.

Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.

CAMAJUANI.

Rev. and Mrs. J. H. Gruver.

JAPAN MISSION. [38]

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss Charlotte E. Stirling. Santa Monica, Cal.

NAGOYA. 1887.

Rev. and Mrs. W. C. Buchanan.
Miss Ella R. Houston.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
*Miss Florence D. Patton.
Miss Annie V. Patton.
Miss Lillian W. Curd.

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

KOREA MISSION. [56]

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.

MISSIONARIES—CONTINUED.

*Mrs. W. M. Junkin,
Miss Sadie Buckland.
Miss Susanne A. Colton.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
*Rev. and Mrs. A. M. Earle.
Miss E. E. Kestler.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.

KWANGJU. 1898.

Rev. and Mrs. Eugene Bell.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
*Rev. and Mrs. J. F. Preston, Salisbury, N. C.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Miss Meta L. Biggar.
Rev. and Mrs. R. T. Coit
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.

MOKPO. 1898.

*Rev. and Mrs. H. D. McCallie, Chattanooga, Tenn.
*W. H. Forsythe, M. D.
*Miss Jean Forsythe. Louisville, Ky.
Miss Julia Martin.
Rev. and Mrs. W. B. Harrison.
Dr. and Mrs. M. C. Harding.
Rev. and Mrs. J. S. Nisbet.

MEXICO MISSION. [12]

LINARES. 1887.

Rev. H. L. Ross.
*Mrs. A. T. Graybill.

MATAMORAS. 1874.

Miss Annie E. Dysart.
Miss Alice J. McClelland.

BROWNSVILLE, TEX.

Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.

Mr. and Mrs. R. C. Morrow.
Miss Elizabeth McRae.

C. VICTORIA. 1880.

Rev. and Mrs. J. O. Shelby.
Miss E. V. Lee.

Missions, 10.
Occupied stations, 49.
Missionaries, 309.

*On furlough, or in U. S.
Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche and Leube—"Luebo, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo. Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing via Shanghai, China." For Kiangyin—"Kiangyin via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-Fu—"Care Southern Presbyterian Mission, Hsuchou-Fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng.—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is 5 cents U. S. stamps for the first ounce, and 3 cents for each additional ounce, or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter," one cent for each two ounces or fraction thereof.

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Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States." (Incorporated.)

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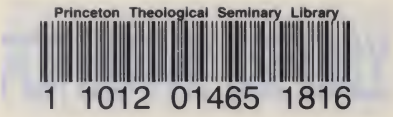

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